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A MEMOIR

OF THE

REV. RICHARD DAVIS

FOR THIRTY-NINE YEARS A MISSIONARY IN NEW ZEALAND.

BY THE

REV. JOHN NOBLE COLEMAN, M.A.

LATE INCUMBENT OF VENTNOR.

LONDON:
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TO THE CHILDREN

AND TO THE CHILDREN'S CHILDREN

OF THE

REV. RICHARD DAVIS

THIS MEMOIR

WHEREIN THOUGH DEAD HE YET SPEAKETH

IS AFFECTIONATELY INSCRIBED

BY THEIR FATHER'S FRIEND

AND THEIR SINCERE WELL-WISHER

THE AUTHOR.

PREFACE.

The following are the documents from which this Memoir is extracted :—

Two hundred and sixty-four letters from Mr. Davis to me and mine, from 1816 to 1862, the greater part closely written on foolscap paper, and some on two or more sheets.

Sixty-three letters from Mr. Davis to his family, transmitted by them from New Zealand.

Six hundred and eighty-five pages, extracted and copied by one of his daughters from his daily journal, filling ten volumes—a most laborious proof of filial devotion to her father's memory.

Eighty-nine letters from the family of Mr. Davis to me and mine, besides miscellaneous communications from New Zealand.

All the above were written in confidence, and never designed for the press. Hence it was requisite to exclude all that was private and confidential, as well as whatever was inappropriate to this Memoir. Consequently they are not printed *verbatim et literatim* as originally written, but they have been revised, and orthographical errors have

been corrected. They are exhibited in that state in which it is believed Mr. Davis would have wished them to appear, had he himself prepared them for the press. The arrangement, selection, and transcription have required intense labour, and occupied very much time. But the preparation of this Memoir, to which I feel the providence of God has called me, has brought with it its own reward, has been profitable to my own soul, and has recalled to recollection mercies, and persons, and scenes long passed away, but ever to memory dear.

Mr. Davis is his own biographer. His religious experience, from his first conviction of sin until death was swallowed up in victory, and his missionary operations in New Zealand for thirty-nine years, are detailed entirely in his own language. His letters and journal speak for themselves. "His own works praise him in the gates." He needeth no eulogy. Few will read his practical application of the parable of the sower (page 25) without profit and edification. His missionary operations exhibit a graphic portraiture of the New Zealanders in their cannibalism and savage barbarism—of NATIVE SUPERSTITIONS, NATIVE ATROCITIES, NATIVE DISEASES, NATIVE REMEDIES, NATIVE COOKING, NATIVE FORTIFICATIONS, and of THE DEDICATION TO THE DEVIL OF MAORI INFANTS BY NATIVE BAPTISM —in his time universal, now rapidly passing into oblivion. They present an accurate delineation of the population of the Northern Island, and of the progress of the Church

Mission therein, from 1824 to 1863. Each successive event is detailed in vivid colours, fresh in the writer's mind, without concealment of the adverse, or undue amplification of the prosperous. They demonstrate the total inefficiency of the mission as long as the axe and hoe were relied on as the best missionaries (page 106), and its gradual expansion and victorious triumph, from the North Cape to Cook's Strait, when the banner of the Cross was unfurled, and it was determined to know nothing among the Maoris but Jesus Christ and Him crucified.

His anticipation of evil results from European civilisation to the Maori race, whom he so dearly loved, and of the probability of their ultimate excision thereby, evidences his penetration and foresight of the future. His anticipation now seems in course of progressive fulfilment. A dark cloud looms over the future of New Zealand. May God avert the impending evil, and restore peace and tranquillity to the distracted colony!

It is the intention of the family to translate the substance of this Memoir into Maori, and to print this translation for circulation among the natives, who venerate the memory of the Rev. Richard Davis, and love the children for their father's sake.

A copy of this Memoir (the proof-sheets of which were revised in the sick-chamber of a beloved wife, now no more, whose name occurs so prominently in the letters of Mr. Davis addressed to me) will be presented to each of

his nine children and forty-two grandchildren, whereby they will learn many facts and conflicts of his early life, with which they are now imperfectly, if at all, acquainted. May God bless it to their edification!

As Mr. Davis in his letters repeatedly acknowledges how greatly he had been edified by the religious experience of those who were in Christ before him, so it is hoped that his experience may edify many readers, as well as his own descendants, and greatly promote a missionary spirit.

If the gracious providence of God has enabled me to be instrumental in the smallest degree to the missionary usefulness of Mr. Davis, or if this Memoir should, by the Divine blessing, promote the progress of the Gospel at home or abroad, I shall neither have lived in vain, nor laboured in vain. To God be all the glory.

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CHAPTER I.

Birth—Parentage—Baptism—Defective Education—Early Conviction of Sin —Agony of Soul, and Earnest Seeking after Salvation.

When the incarnate Son of God, in the sovereignty of His love and mercy, chose and ordained the apostles, that trumpet-tongued they might proclaim His triumphant resurrection from death, and evangelize a benighted world, He selected the twelve, not from the rulers constituting the Sanhedrim, nor from the Jewish priesthood, nor from the schools of the Prophets, but chiefly from among the fishermen of Galilee, and from the seat of custom, qualifying them for their exalted mission by the extraordinary gifts and sanctifying graces of the imparted Spirit, the Comforter. In this era of missions, the great Head of the Church sends forth and qualifies some of all grades and classes of society, to christianize the dark parts of the earth, and to proclaim Christ crucified and Christ glorified to them that are near, and to them that are far off. Thus, from among the cultivators of the soil, from the class of tenant-farmers—a class, it is to be feared, too generally devoid of the life of God in the soul of man—Richard Davis was providentially called to labour nearly forty years in the missionary field. God was with him. God

wrought in, and by, and with him, to the conversion of many New Zealanders from darkness to light, and from the power of Satan unto God. Many Maoris at the last day will arise and call him blessed.

Richard Davis was born in the village of Piddletrenthide, in the county of Dorset, 18th January 1790, and when an infant was baptized in the Parish Church of Piddletrenthide. In this parish his paternal grandfather possessed leasehold property, which he cultivated himself. He also rented a farm adjoining Sturminster-Newton. The father of Mr. Davis, being his only son, assisted him in his business, and on his decease succeeded him in the tenancy of this farm, where Mr. Davis passed his early years. At the age of sixteen he was confirmed by the Bishop of Salisbury in the Abbey Church of Sherborne. The family is of Irish extraction. One of the ancestors of Mr. Davis, a landed proprietor in Ireland, removed from Ireland to England, and changed his name from O'Donel, a name now and heretofore of no mean celebrity in the West of Ireland, to Davis. The cause of this migration from Ireland to England, and of this change of name, can only now, from lapse of time, be matter of uncertain conjecture. By his Irish extraction he was well suited for the New Zealand mission, the Irish resembling the Maori race in the love of figurative language, and in congeniality of character. God ever adapts His instruments to the works which His providence assigns to each.

Mr. Davis received that measure of education, which in former years so generally characterized tenant-farmers. When I first knew him he wrote ungrammatically, his

spelling was very incorrect, and of punctuation he had little or no idea. He was self-taught. The defect of his education was gradually and amply compensated by religious reading and assiduous mental culture. He made some progress in the study of the Hebrew tongue, and in reading the Hebrew Scriptures ; also in geology, mechanics, geometry, and spherical trigonometry; and in the use of the theodolite and sextant. He vaccinated the natives of his districts, and administered to them medicines, some most costly in price, and most potent in operation, both extensively and efficaciously. On one occasion I paid two pounds, the WHOLESALE price of two ounces of medicine, which he commissioned me to buy and send to him, deeming it a specific for an epidemic then raging in New Zealand. The entire duties of the medical department in his district frequently devolved on him. On one day, 17th January 1861, he actually dispensed sixty-six doses of medicine. Few missionaries have taken abroad with them a larger or more valuable collection of works of divinity and general literature than what he possessed before his death, which he had diligently studied, and has left to his family for their instruction and edification. Most fervently did he pray, and most ardently did he labour, that he might be qualified both intellectually and experimentally for that mission to which the providence of God had called him. His estimate of the necessary qualifications for a faithful ministration of the Gospel at home or abroad is detailed in a letter to his son-in-law, Rev. Joseph Matthews, 11th February 1844 :—"As a minister, your eye must be single, or your whole body cannot be full of light. In

order to teach others, you must be taught yourself. You must be taught of God. Your body must become ESPECIALLY the temple of the Holy Ghost. The cares of the world darken the soul, and grieve the Holy Spirit. We must not entangle ourselves. We must live at the Throne of Grace, or we shall not breathe the atmosphere of heaven. Ministers are stewards, stewards of the mysteries of Christ. Now, in order that stewards may be faithful, they must be acquainted with what their stores contain. This knowledge of the Bible, the storehouse of Divine truth, can only be attained through the Divine teaching of the Spirit. How true is it, that the children of this world are wiser in their generation than the children of light! But this should not be. What an anomaly would it be, if a person were to act as storekeeper to a merchant, and not know what his stores contained! So with regard to the stewardship of the ministry of the Gospel."

The following statement of the quickening operations of the Holy Spirit, vouchsafed to Mr. Davis in early youth, written by him to me soon after my first acquaintance with him, clearly indicates God's gracious dealings and lovingkindness in bringing him from nature's darkness to the saving knowledge of the truth as it is in Jesus. *Firstly,* The Spirit of God convinced him of sin, righteousness, and judgment; and *secondly,* assured him of PRESENT salvation, and an eternal weight of glory:—

"REV. SIR,—When I was a child, even as young as eight or nine years of age, I was very often troubled and oppressed hearing my father read concerning a future state. As I grew in years, I was particularly alarmed as often as

he read Russel's Seven Sermons concerning the unpardonable sin against the Holy Ghost. I was sometimes perplexed for fear that I had committed this sin. I was always, from a child, very fond of reading, to which at this present time I am much attached.

"When more advanced in life, a deeper sense of duty seemed impressed upon my mind. But, sir, I was very far then from being what I ought to have been. In this state of mind I continued until the spring of the year 1810, when I was twenty years of age. At this time the Lord was most graciously pleased to show to me my sinful nature, and my own insufficiency, in the following most extraordinary manner. One evening I went to bed, and, before sleep overcame me, my meditations were on the sinfulness and wickedness of some of my neighbours. I thought within myself, Oh, what will become of them, if they continue in their present wicked course of life! when suddenly my own sinful state was laid open before me in the most awful manner. My sinful state seemed to fall upon me like a stone. I verily thought that I was going to die. This thought quite distracted me, because I clearly foresaw, that were I to die, I should be miserable for ever. O sir, I resembled a man sinking in deep waters, catching at straws to preserve him from drowning, How precious would have been such a friend as you, sir, to me in that most awful state! Immediately I got out of bed to pray, as I thought. But, alas! I could not pray seemingly more than I could remove mountains. The spirit of prayer seemed parted from me. O sir, how wretched must their state be who know not their need of a Saviour! By re-

flecting on my sad and lost condition, my breast seemed to me to be all on fire. My sleep left me during the greater part of that night. Towards the morning I slept for a short time. But when I awoke, my depression remained the same. I only opened my eyes to behold my most deplorable state. I arose, went through my usual morning's work, sat down to breakfast, but, alas! I could not eat. Thus I continued all through the day. Oh, how many times I tried to pray, but I could not! The gate of mercy seemed for ever closed against me. Towards night my distress of mind became so excessive, that I was obliged to unburden myself to my mother, and tell her all my trouble. She, poor woman, condoled with me, and gave me all the comfort in her power. But, alas! all was the same; all was the same. A wounded spirit who can bear! I knew that I had been a sinner, a great sinner. Yet, when I saw people, whom I knew to have been far greater sinners than myself, live in ease and free from trouble, I thought my case a hard one. I had often read of the vessels of wrath fitted for destruction. I verily thought that I was one of these vessels. Oh, sir, how did I wish to find out another way to heaven! But, alas! no other way could I find.

"But my greatest trouble was not yet come. After continuing for some time in this despondency, what wicked thoughts would crowd and thrust themselves into my mind, even to curse my Maker! Oh, how horrible it was to my soul! I sometimes was obliged to begin to talk to myself, or to occupy myself about some business, which I thought might divert my mind from these sinful thoughts. Having judged myself lost before, I now seemed certain of

perdition. How much did I envy those who appeared to walk with God! I imagined that none had ever been in my state before; so that I absolutely gave myself up to despair. Yet I made a resolution, that the remaining miserable portion of my life should be spent in warning others to flee from their sins, and to take warning from my example. Furthermore, I resolved that, as the devil took so much delight in troubling me, I would do all I could, while living in this world, to pull down his kingdom, and exhort other people to perform their duties, even if I was lost.

"During all this time I prayed in the best manner I could, I may say almost continually; for I went heavily all the day long, and when I was quite alone, nothing but sighs and groans proceeded from my heart. When I heard other people swear, or do anything else not according with the word and will of my God, their conduct penetrated my heart, and pierced it as with a dagger. I again conversed with my mother, and insisted that I would unburden my mind to the Rev. Robert Frome, who then preached at Lydlinch. But she dissuaded me from so doing, because, she said, this would cause him to think that I had been a wicked sinner. Alas, he could not think worse of me than I did of myself. Thus I continued in this anguish of soul for about a month. I prayed as well as I could, and diligently read my Bible. My mother wished to keep the Bible from me, but I was determined to read, whatever the issue might be. Continuing in this state of mind for nearly a month, I was afraid that I should lose my senses. The Gospel seemed to me to be a sealed book, all but the threatenings, which, with their full force, agitated my soul.

Oh, sir, with what a greedy eye did I look for the promises, and avoid the threatenings, as anxiously as the mariner does the rocks! But, oh, the free grace of the ever blessed God! How little did I then think what great works He was all the time doing for my soul. As I was reading in the New Testament, I lighted on that precious promise: 'My brethren, think it not strange concerning the fiery trial which is to try you, as if some strange thing had happened to you, for nothing has befallen you but what is common to man.' And whilst turning with eager expectation the pages of the sacred volume, this other text opened to my view: 'God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way for you to escape, that ye may be able to bear it.' Oh, now, sir, my comfort was come. A bright ray of Divine grace seemed to dart into my poor desponding soul. The eye of my faith was opened. Now I could see the mercy of the ever blessed God. The despondency of my heart was obliged to give way to the greatest joy ever mortal man can feel on earth; such joy as I shall never be able to express, and which can never enter into the heart of man to conceive, unless he himself had felt the like. It was so great that I can never find words to express it.

"Alas! this heavenly joy was only of short duration. My troubles returned upon me, and I was very sad. Nevertheless, I was as often refreshed in the same way with that unspeakable comfort. These alternations of joy and sorrow continued for some time, until one day meditating, whilst hay-making, on the greatness, goodness, and mercy

of a Saviour, methought I could see with the eye of faith my Saviour shedding His precious blood for me. My heart was directly melted with love and tenderness. My whole soul seemed melted within me. Oh, how great are God's mercies to me! Sir, I feel that nothing but free grace can save the sinner's soul. After this manifestation of God's love to me, my mind seemed more settled and established. Nevertheless, I had frequent attacks of fear and despondency. But I found them to grow weaker and weaker. My conscience, however, was tender; and if at any time I said or did anything which was not conformable to the Word of God, I had great grief and sorrow of heart.

"Another and greater trouble, and by far a more dangerous temptation, now beset me. Hitherto, my mind had been occupied with religious meditation, and I had spent much time in reading the Bible. My mind had been, I may almost say, continually heavenward. But now I became dull and lifeless in religious matters. Now I seemed to care but little for high and heavenly things. This vexed me, and I was sorry that I could sorrow no more. I had recourse to the blessed sacrament of the body and blood of Christ. My spiritual dulness continued. But I thought that I derived some spiritual benefit from communicating. The Rev. Robert Frome gave me great encouragement when I was at the sacrament. Nevertheless, I was not what I wished to be. Moreover, I thought there never had been a person so tried as myself. For a length of time, how often did I wish to know whether there ever had been any one else who had been so tempted! At length, I happened to meet with the

Life of Bunyan. In his life I read, as I may say, the history of my own temptations. Hence, I derived comfort; nay, I may say, now I had hope, that as he weathered the storm and arrived at the desired haven, so I might likewise, through God's strengthening me; for I felt that I was nothing in myself. This spiritual dulness was my severest trial; for my soul was more laid open and exposed to temptations, and I often fell into sin, for which I paid very dear. After sin committed, it was sometimes laid before me in a frightful manner. At other times when my foot slipped, the love of a compassionate Redeemer was laid open to my view, and my soul found comfort, that comfort which the world cannot give.

"In the twenty-second year of my life, I took my partner for life, Mary Crocker, the daughter of a substantial farmer. We were married by Rev. Robert Frome, in the Parish Church of Lydlinch, in the county of Dorset, the 11th February 1812. After a short time, we became more established and steady in the service of our Creator. About three months after our marriage, it pleased God to take to Himself my dear and only brother. I have reason to hope that my brother is beyond all sorrow. His death tore up my affections, as it were, by the roots, and for a while severed me from the things of this world. So that ever since I trust I have been more settled in my duty, and have lived nearer to God; but, alas! not without a great many slips and infirmities. But these sins make me abhor myself, and I find that in my flesh dwelleth no good thing. I could write, sir, and prolong this narrative to much greater lengths, were I to minute down the whole of

God's dealings with me. My hope, my confidence is, that the Lord will strengthen me in His service by His grace to do His will from my heart.

"Since I have had the honour of a correspondence with you, sir, I feel myself much more, I hope I may say, confirmed in the way of the Lord. The religious tracts and books, which you have sent to me to lend to my neighbours, have done good to my own soul, and I hope will benefit the souls of others. My heart is much set on the establishment of a Sunday-school. May the Lord grant me grace to proceed in the great and all-important duty of instructing the poor ignorant children of this parish, not only in reading, but, as far as my poor weak abilities will admit, in their duty as Christians.

"I humbly beg your prayers for me, dear sir, may I be permitted to say, that I may be meek, charitable, humble, lowly, and teachable; and that my walk and talk may be such as become a creature to his Creator. For I greatly suspect my own heart, and the corruption of my mortal nature. But I trust God is faithful, and will not suffer me to be tempted above what I may be able to bear.

"Pardon, sir, the imperfect state of my writing. I hope you will be so kind as to send me some remarks upon this my past experience, if not too much trouble to you to do so. For sometimes I fear that all is not right. Speak your mind fully on the subject, if this will not intrude too much on your time so much better spent.—Sir, from your unworthy servant, RICHARD DAVIS."

(No date, but written from Stourton Caundle.)

CHAPTER II.

Remarkable leading of Providence whereby the Author formed his acquaintance—His Religious Experience from that period until his Resignation of Woodrow Farm, 25th March 1823—Anxiety and Prayer for the Salvation of his Parents—Ardent desire to become a Missionary—Special Temptations and Sins to which a Farmer is exposed—Abounding Irreligion—Parable of the Sower—Brainerd—God's providential care of His People—A Believer's Death—Regeneration by Grace—Nothing but Assurance of Faith can satisfy the New-born Soul.

In the year 1816 the ministerial oversight of Stourton Caundle, in the county of Dorset, was temporarily confided to me. According to my invariable custom, I prosecuted a house-to-house visitation of the parishioners. This proceeding, unprecedented in Stourton Caundle, caused unwonted surprise, and gave rise to some amusing scenes. Approaching one house, I saw a portly stalwart dame, standing erect and stiff in the doorway. On my asking permission to walk in, she defiantly placed her brawny arm across the entrance, and exclaimed, "No entrance here, sir, till we know who you are!" I smiled. Changing her tone, she said, "Pray, sir, are you the parson who preached here yesterday?" On my reply in the affirmative, I was allowed to enter, and we conversed and parted in perfect amity. In the course of this ministerial visitation, I discovered a shoemaker, named James Crocker, very poor

debilitated in body, evidently hungering and thirsting after righteousness, but enjoying little of the consolations of the Gospel. Whenever I visited the parish, I felt it a sacred duty to read the Scriptures to, and pray with, James Crocker, his wife and two daughters, the only two children of Crocker I ever remember to have seen in his cottage. This ministerial act first called forth hostile remarks, afterwards occasional persecution of James Crocker. On one occasion I asked him what weekly relief he received from the parish. To my surprise he made no reply. I repeated the question. He answered with some hesitation, "Six shillings a week." I remarked, "You used to have seven shillings a week; and, wheat having risen, you ought now to have eight shillings a week. What is the cause of this?" He then told me, that a shilling a week had been taken off his allowance because he was reported to have complained to me of the parish, and to have given the parish a bad name. I asked him, "Who is your overseer?" He answered: "Mr. Richard Davis." I remarked, "I have met with no such person in this parish." "No, sir," said he, "nor are you likely to meet with him, for he lives at Woodrow Farm, which lies at some distance from the village."

I immediately mounted my horse, and rode to Woodrow Farm. When I knocked at the door, a young man opened it. I said to him, "I want to see Mr. Richard Davis, the overseer of this parish." "Sir," replied he, "I am the man." "Mr. Davis, I am come to complain of a shilling a week having been deducted from the weekly relief granted to James Crocker on account of an accusation with which

my name is connected. Being officiating minister of this parish, application ought first to have been made to me to ascertain whether the accusation was correct or not. It is not true. He never complained to me of the parish, nor ever in my hearing gave the parish a bad name." "Sir," replied Mr. Davis, "had any one but yourself told me this, I should have said that it was a falsehood. A gentleman made the declaration at yesterday's vestry." "YESTERDAY'S VESTRY, Mr. Davis; why, this is Monday. Surely you do not hold your vestry meetings on SUNDAYS?" "Well, sir, we do occasionally meet in vestry in Church after the service is over." "Mr. Davis, I pronounce the accusation against James Crocker to be an untruth; and I think reference ought to have been made to me to ascertain whether it was correct or not, before anything was decided." "Sir, I cannot go against an act of vestry, but the law enables me to give a shilling to any poor person applying. I will tell James Crocker to apply to me weekly, and I give you my word, that as long as I remain overseer, he shall be no loser. And if, sir, you will be kind enough to inquire my character in our cottages, you will find me as merciful to the poor as most of us farmers generally are." According to his request, I inquired at several cottages, and found the poor universally to speak strongly in his favour. Being in the habit of giving away religious books, I sent to him, as I had done to others, a copy of the Homilies, as containing the doctrinal teaching of the Church of England, with a brief note, requesting him to read them, to compare them with the Bible, the only infallible standard of faith and practice, and to pray for

the teaching of the Holy Spirit. To my pleasing surprise Mr. Davis promptly replied, requesting further religious instruction in his own house, more religious books for his own reading, and a supply to lend among his neighbours. This providential introduction to Mr. Davis led to religious intercourse, a lengthened correspondence, his acceptance as a missionary on my recommendation by the Church Missionary Society, and finally, his ordination, both Deacon and Priest, by Dr. Selwyn, Bishop and Metropolitan of New Zealand. To God be all the glory.

The following extracts from his letters, written to me in the interval between my first acquaintance with him and his resignation of Woodrow Farm, consequent on his engagement by the Church Missionary Society, clearly evince his growth in grace, and in the knowledge of Jesus Christ as HIS Saviour and Redeemer.

His own Religious Experience.

"I hope the glory of God lies near my heart. Oh that my heart was all the Lord's! Oh that my whole will was swallowed up in God's will! I am at present, dear kind sir, rather cast down on account of indwelling sin, and looking back on my past sinful life. I know, that if ever I reach the realms of bliss, it will be entirely through the merits of my dear Redeemer. All glory be to God, when I consider my state one year ago! I hope and trust that, through His grace, I have made some considerable progress in the Divine life. But of late I have had hard thoughts, and have feared that I had not an interest in the

Redeemer. But why should I disbelieve His precious promise, 'He that cometh to me I will in no wise cast out.' 'Lord, I believe, help thou my unbelief.' My wish is to lie low in the dust before my God, and in the sight of man.

"There is nothing in this world worth living for but God, and to be employed in His service. If there is nothing for me to do for God, my wish would be to die. To repeat the language of the immortal Brainerd, 'I would not wish to outlive my usefulness.' There seems no prospect of my doing any good in this place. I hope and trust the Lord will be my helper. After a few more rising and setting suns are past; oh, happy thought, you, sir, who have sowed, and I, who have reaped from your instruction, by the grace of God, shall meet in glory to part no more.

"I adjure you, my dear sir, if you see me acting in any way inconsistently with the precepts of the Gospel, to give me a reprimand. Oh, sir, what an unworthy sinner I am! Oh that my heart within me were as humble as the very dust! I would infinitely prefer to die, rather than dishonour the cause of my God; a cause far dearer to me than life itself. But my heart is deceitful. I cannot trust it. I sometimes hope it will not be long, and at the farthest period it cannot be long, before, through the merits and intercession of our Divine Redeemer, we shall meet in glory.

"I find my knowledge very deficient, particularly as to grammar. In the Life of St. Paul there are many words I cannot understand. Please to send me the title of the

best dictionary proper for my use. My soul, sir, is athirst to drink deeper into the mysteries of the Gospel. I hope I may now say, that I feel myself grow in grace, and in the knowledge of our Saviour Jesus Christ.

"I fear, dear sir, I have scarcely a true friend on this earth besides yourself, on whom I can rely, or who will deign to look upon me. But I hope and trust that the Lord is my friend and supporter, and will continue to be so through the countless ages of eternity. Oh for a strong faith to rely on Him! I hope it is the desire of my heart that God may be glorified in all things. The motto I would put on myself is—UNWORTHY.

"I am rather low in spirits, but, nevertheless, my soul is resting on the Rock of Ages. How great is the love of God towards such an unworthy, undeserving sinner! I have been refreshed this week by reading the experience of Major-General Burn. There I can read the workings and feelings of my own heart.

"On Sunday last I derived a very great benefit from reading the Life of Rev. Thomas Robinson, of Leicester. I found my own state described therein, and it was a comfort to find that mine was not an unusual case. How lovingly has the Lord been leading me on from step to step! On the 19th of June, when I was reading Scott's Bible on the Fall of our First Parents, the Lord in His goodness was graciously pleased to teach me the nature of original sin more clearly than I had ever understood it before. The 30th of June, my soul was in a great measure set free from reliance on frames and feelings. God graciously blessed the reading of Romaine's Life of Faith

to my soul; so that I hope it is set at liberty in Christ. The Life of Faith is a most excellent book, and has been blessed by God very greatly to my soul. Oh, what reward shall I give unto the Lord for all his benefits! I will receive the cup of salvation, and call upon the name of the Lord. I declare with the Psalmist, 'Gracious is the Lord and righteous, yea, our God is merciful.' To Him, and to His free and sovereign grace, be all the glory.

"I find myself very far from what I wish to be. I cannot lift up myself in prayer, as I could wish. But I hope the Lord in His own good time will cast a ray of Divine light into my soul. I can now say with the Prophet: 'Oh that it was with me as in times past.' But this text has come into my mind: 'As many as I love I rebuke and chasten, be zealous therefore and repent.' Oh that I may be one of the number whom the Lord doth love! Oh that my repentance may be sincere and acceptable in His sight! For I have to repent of everything I do, because in all things there is sin, even in my best actions.

"When I consider the sinless perfection of my dear Redeemer—when I consider that St. Paul hath said: 'As many as are baptized into Christ have put on Christ'—when I consider that I myself, by my sureties at the baptismal font, solemnly promised to walk in all God's holy ways, keeping in the path that He hath marked out for me to the end of my life—that I by my sureties renounced sin, the world, the flesh, and the devil—I would question my own heart, How in my journey hitherto through this vale of tears have I kept my promise? Where must I go to learn? My heart says: 'Search the

Scriptures,' especially the 5th, 6th, and 7th chapters of St. Matthew. Then all the good works, which my deceitful heart or neighbours say that I have done, fall to the ground. I give to God the glory. I seek not the praise of men, but of God only. I hope and trust that I have your prayers. Continue to pray for me, that I may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to the end of my days.

"I trust, through the merits of my Saviour, that I may number myself among the brands plucked from the burning, through the adorable grace of God. I fear my weakness and the corruption of my nature. Yet I trust that the Lord will not leave the good work unfinished, but that He will be the strength of my heart and my portion for ever. Oh, how unworthy am I of so great love as that of my Saviour! Oh may the Lord make me as humble as I have been and still am wicked! I see wickedness still in my best actions. I see, I feel, that I am nothing, but for the merits of Christ. Yet I know that faith without works is dead. My chief desire is to lead my life so that it may be to the glory of God. 'God be merciful to me a sinner.'"

Anxiety and Prayer for the Salvation of his Parents.

"I went yesterday to see my father. He seems to be on the brink of the grave. He does not seem to realize the power of redeeming love, though he has seen his lost estate by nature, and his need of a Mediator. He seems to wish to cast all his care upon Christ, and to trust to

Christ alone for pardon and salvation. Have we not, dear sir, a well-grounded hope of his pardon and reconciliation with God through the merits of Christ, although he is unable to rejoice in redeeming love? I have some hope also of my mother being brought to Christ and grafted into Him, the true Vine. Oh what a comfort it will be to me to live to see both my parents rejoicing in Christ, and in His redeeming love! I hope I shall continue to pray for this blessing daily.

"I have seen my father again this day. He spoke to me very much of Cennick's Sermons, in reading which he was greatly delighted. Please to procure a copy for me to give to him. I trust that they will be blessed by God's grace to his sorrowful soul. What a comfort it is to me to see my father with his face Zionward. I really believe that the Lord is teaching and guiding him by His Holy Spirit. I have likewise good hopes of my mother, which fill my soul with joy. I have one only sister, who is a communicant. May the Lord open her eyes to understand the saving truths of the Gospel, that she may receive the inward spiritual grace as well as the outward visible signs of that sacrament instituted and ordained by Christ Himself."

Ardent Desire to become a Missionary.

"I thank you for your kind instructions in regard to my desire to labour for the poor heathen. It is my wish to have my every will sweetly swallowed up in God's will, and for my every wish to centre in His glory. Yet in all

humility I would say with David : 'I had rather be a door-keeper in the house of my God than to dwell in the richest tents of ungodliness.' It is my wish and desire to be guided entirely by the Spirit of God, as I am convinced that none can do any good, go where they will, unless they are called and sent by God Himself, and are under the guidance of His Spirit.

"Should the Sunday-school be closed against me from any cause, I shall have no desire whatever to remain in Stourton Caundle. Believe me, dear sir, if my abilities were equal to the task, I would rather inhabit the deserts of Arabia, instructing the poor ignorant heathen, and devoting my whole time to the glory of God. Yet I know it is my duty to be content in that state of life in which it has been the will of God to call me, and my desire is to submit in all humility.

"When reading the Missionary Registers you lent me, my heart seemed so attracted towards the poor perishing heathen, that I could freely have given up my all, together with myself, for their good. Now, sir, this is seemingly out of my power and beyond my line of life; and I know it is my duty to be contented and thankful in whatsoever state of life the Lord is pleased to place me. Yet I almost envy those who are labouring in this righteous cause of instructing the heathen in foreign lands. But if I cannot labour among the heathen, it is my wish to labour here, and to do as much for the promotion of God's glory through His free grace in Christ Jesus, as I am able in the state of life wherein His kind providence hath placed me. And as the Lord has been pleased to bless me with a son, I

desire to devote that son to God in all humility, humbly hoping that he may be an instrument in God's hands for the instruction of poor heathen in foreign lands. Now, dear sir, the first desire of my soul is to drink as deeply as I can into the spirit of our most holy religion, that I may glorify God in all things. And, in addition to learning for the benefit of my own soul, I wish to learn that I may be enabled to instruct my dear child, when he shall be old enough to learn. I hope and trust I have the glory of my God in view. It is my earnest desire to give to my dear boy all the education in my power. And if I do not know myself, how shall I be able to instruct him? I trust to your better judgment to instruct me, how I can best proceed to promote the glory of the despised cause of a crucified Redeemer.

"It is my wish, dear sir, to live only to God and for God. As I said before, I know it is my duty to be content with my station in life. Yet I cannot help expressing a wish, that it had been my lot to have been given up to God even in the meanest office of His sanctuary. My heart seems to be in Hindoostan, among the poor heathen, wishing entirely to be given up to God without any encumbrance from the world. Were I qualified, I should like to give up myself to the poor heathen in the meanest and lowest office.

"Pardon my again requesting you to be urgent with the committee in behalf of my going in the strength of my God to India. How do my bowels yearn over these dear Jewish people! The thought of being near or among them makes me very desirous to go to India. If the Lord should please

to send me there, and make me useful even in the least degree, to Him be all the glory! It is the believer's privilege to rejoice that he is nothing, and that Christ is all in all.

"Oh that the Lord may make us all willing to go where His providence shall see fit to send us! It has been my wish for some time to live more in the immediate service of God. And now, to all human appearance, my wish seems to be on the eve of accomplishment. Oh that the Lord would take my poor heart, and make it all His own, that I may no longer live to myself, but unto Him who died for sinners!"

Special Temptations and Sins to which Farmers are exposed.

"How vexing to my soul is indwelling sin! Every one, I consider, has his besetting sin. But in my line of life every track is full of snares, sins, and temptations. If you go to market, there is nothing but cheating, overreaching, cursing, swearing, lying, drunkenness, etc., etc. At a sale it is the same, and much more so at fairs. So that at times I am almost weary of my life by reason of abounding sin. But God says: 'My grace is sufficient for thee—according to thy day so shall thy strength be.' Oh that I could serve my God more fervently! Oh that I could do more for that God who has done such great things for my soul!

"Sir, I have this day been to market. Oh, the wickedness of the world! To how much sin is the life of a farmer exposed!"

Abounding Irreligion.

"The more I see of the world, and the more I feel of the power of religion in my own soul, the fewer people I can discern in the road to heaven. In this parish, whereof the population is between 300 and 400 souls, there are not above three or four who SEEM to be going heavenward. What a lamentable fact is this! And what must I expect to find in Ireland, if the Lord shall see fit to send me there, where there is little else but ignorance and superstition.

"Oh, sir, what a sink of irreligion is our land! Both ministers and people are gone out of the way. But the Lord has reserved unto Himself a remnant according to the election of grace. He is adding daily to the true Church such as shall be saved. That He may add more and more, may God of His infinite mercy grant!

"On recently conversing with one aged eighty-six years, I find him totally ignorant of the scriptural plan of salvation, though he has acted as parish clerk in this county above forty years. He does not like my books nor my doctrines, and thinks that if these doctrines were preached in the Church, they would drive men to despair. I hope the Lord will awaken him and bring him to salvation. By the grace of God he shall hear gospel truths from me. Poor man! he seems scarcely ever to have heard such before. What a lamentable case!

"If any one were to tell the people of this vicinity, at least some of them, that they knew not God, he would be considered a strange sort of gentleman. But the fact cannot be denied. How can a child know his father before

he is born? How can any one know God before he is born of God? We read: 'He that is born of God doth not commit sin.' Then if we allow ourselves in sin, we cannot be born of God. Unregenerate Christians may hear of God and read of God, but they do not know God experimentally, as the regenerate Christian does. I consider the state of such people to be worse than that of the heathen. For when they hear of God, they glorify Him not as God, but by their works entirely deny Him. Such are WITHOUT EXCUSE, and most deplorable will be their state if they repent not.

"You cannot conceive the wickedness of this parish. The greater part of the poor settle with the shopkeepers on Sunday mornings, when great disputes often arise concerning their accounts, causing swearing, lying, etc. etc. The poor are greatly cheated in many ways by the shopkeepers. Three loaves of bread were taken from one shop before the magistrates, and were found to be fifteen ounces deficient in weight. I trust that Rev. Harry Farr Yeatman of Stock House will make the baker to smart for his dishonesty. —— has withdrawn his children from our school. He spends part of his Sunday in looking over the accounts of the shopkeepers, and drawing bills for them. What a stumblingblock is a barren professor! I fear that I have been deceived by this barren professor. But he shall have a sharp lecture from me before next Sunday, God willing."

PARABLE OF THE SOWER.

"How beautiful is the Parable of the Sower. Ministers

must sow, but the free grace of God alone can give the increase. AN UNCONVERTED MINISTER RESEMBLES A MAN SOWING CHAFF IN AN UNPLOUGHED FIELD. The seed of a spiritual minister falls according to the Lord's direction. Where the terrors of the broken law have ploughed up the heart, there the seed of the glorious Gospel is most likely to take root. Until the human heart is broken down by perception of the weight of sin, and sees its nothingness, and its total inability to save itself, it can never receive the seed of the Gospel savingly. The seed of the Gospel sown on the natural heart resembles the sowing of the husbandman who has omitted to plough his land. Some small portion of the seed may come up, but soon dieth away, and is seen no more. But after the heart is once thoroughly convinced of sin, and of its lost and fallen state, and is made willing by the free grace of the Gospel to accept the doctrine of Jesus, and not only made willing, but longeth ardently after the salvation held forth by Christ in the Gospel, on that soul and in that soul the glorious Gospel will bring forth in abundance."

BRAINERD.

"Be so kind as to lend me the Life of Brainerd once more. How dearly do I love that book! When reading it, I can follow him in all his proceedings. Although he is dead, he yet speaketh. Happy soul! thou art landed safe on the happy shore, where thou art daily receiving fresh acquisitions to thy happiness by the daily arrival there of thy spiritual converts. How may we contemplate him

casting his crown down to the ground before his adorable Saviour; his happy soul quite swallowed up in rapturous wonder, love, and astonishment! My soul is almost swallowed up whilst I write on the subject. Oh, glorious Saviour, sanctify us thoroughly, that we may only live to and for Thee!"

God's Providential Care of His People.

"The consideration has often refreshed me under my difficulties, that the Lord upholdeth all things with the word of His power, and that not even a sparrow falleth to the ground without the knowledge of our Heavenly Father. Oh, delightful thought, the hairs of our head are all numbered! How infinitely compassionate is the sacred Majesty of heaven thus to care for His people, to be their sun and shield! How lovely the frame of our minds, when our wills are sweetly lost in the will of our glorious Jehovah! Oh for hearts to love and trust Him for evermore!"

Happy Death of Charles Hain, Farmer, of Stalbridge-Newton.

"One more I had expected to have joined our prayer-meeting, but the Lord has seen it best to take him to Himself. I have no doubt that he is now before the throne of that God for whom his soul thirsted and panted on earth, singing the praises of God and the Lamb. Whilst here, nothing seemed to satisfy him but Christ.

Now, he rests where there is nothing but redeeming love. How sweetly by faith can I behold him before the throne of God, casting his crown down to the ground, and ascribing all honour, glory, and power to Him that sitteth on the throne, and to the Lamb, for ever and ever. To the free grace of a Redeemer's love he ascribed his conversion. He knew that without Christ he was nothing, and could do nothing. Now, happy soul, he is gone to enjoy Christ for ever in glory. He was reproached for his religion by the world, especially by his own family. How meekly did he bear reproach; and doubtless, like His Divine Master, prayed fervently for his persecutors!"

Regeneration by Grace.

"There is a death which every one born of God encounters; a death unto sin, and a new birth unto righteousness. This death is not experienced by the natural man. Well does our Lord describe this death as a new birth. The natural man resembles the infant in its mother's womb, having ears but hearing not, having eyes but seeing not. Thus the unregenerate have ears to hear the Gospel, and eyes to read the Bible, but until the Holy Spirit comes with Divine power and anoints their eyes with eye-salve, they cannot discern their lost estate. This I feel and know, and this I can testify, that the free grace of God alone can save the soul from death eternal, and raise it from the death of sin to the life of righteousness. The natural man resembles the babe in the womb, which cannot give birth to itself. Man's regeneration is not from

himself, but is the gift of God. From God alone we can have good desires. How entirely dependent is man upon God for grace both to will and to do. He who is born from above finds that nothing but the merits of Christ alone can save him, and plead His cause before the tribunal of a righteous God. No sooner does he throw himself humbly at the foot of the Cross, but the kind Redeemer stretches out His helping hand by means of some comfortable promise, and sets his feet upon the rock, and orders his goings.

"When the world perceives the great change wrought by the grace of regeneration, they join with Satan to make the way of the young convert as rough as possible, who then experiences the hatred of the world in all its various forms. Then the enmity of the carnal heart shows itself most conspicuously. Then the strict adherence of Christians to the Word of God, and the rules of the Gospel, is called needless precision. Then moderation in the pursuit of the things of time is termed indolence. They are designated hypocrites, the men who are turning the world upside down. Their meekness in bearing the calumny of the world is denounced meanness of soul. They are, like their Divine Master, despised and rejected of men. Poor, deluded, vain world, little dost thou think how welcome is the Cross of Christ to the sincere and faithful Christian! Little thinkest thou, that thou thyself by thy calumnies and reproaches art decking the Christian's crown with priceless gems, wherewith they shall shine as the stars for ever and ever."

Nothing but Assurance of Faith can satisfy the New-Born Soul.

"Nothing but a FIRM assurance of faith, and of acceptance in the Beloved, with a realizing sense of the forgiveness of sins, can or will satisfy the new-born soul. I must and will, by God's grace, avouch this truth, let the world say what it will."

CHAPTER III.

Sudden Death of James Crocker—Conversion and Happy Death of his Daughter, Maria Crocker.

As long as Mr. Davis remained overseer of Stourton Caundle, so long James Crocker received the shilling per week, which had been abstracted from his weekly allowance by the vestry. But when Mr. Davis vacated that office, his successor reduced James Crocker's pay, on the plea that he ought to work. Mr. Davis remonstrated that Crocker was physically unable to work from disease, and that if compelled to work, his life would be shortened. His successor curtly replied, that Crocker was a great burden to the parish, and the sooner the parish was relieved of that burden the better. Mr. Davis made answer, "On account of your refusal to continue his relief, I shall employ him on my farm, and shall give him the lightest work I have to do. But remember, should he die through my employing of him, that you will be his murderer in the sight of God." On the 6th of November 1819, Mr. Davis announced his death to me in a letter, from which this is an extract: "Oh, sir, what a very melancholy accident have I been witness to this day! Oh that it may make me more in earnest for my soul's salvation. This

morning James Crocker was at work for me. I sent him a little more than a quarter of a mile to shut a gate the sportsmen had left open. Thinking that he stayed longer than usual, I went to look for him, fearing that he might have fallen down in a fit. Shocking to relate, I found that he had fallen in a fit, and was quite dead. Oh that I could have been with him in his dying moments! But the Lord, in His wise purpose, ordered it otherwise. I hope and trust that his God was with him, and that his soul is now safely lodged in his Saviour's arms, far from this troublesome world of sin and sorrow. I believe that he was a humble, though not a rejoicing, Christian, savingly blessed in Christ. I informed you of his pay having been shortened as soon as my account as overseer was closed. When the poor man found this, he desired me to let him have a few days' work. Consequently, I have since hired him all opportunities. But I consider that he was not in a fit state to be left alone, or to go out to work. I trust his death will be a warning to the parish for the future, not to compel a man so diseased to labour for his maintenance." James Crocker was, I believe, one of Christ's little ones. His faith was weak. His knowledge was imperfect. But his soul seemed stayed on Christ, and now, I trust, reposes in the bosom of Abraham in the Paradise of God.

> "There the wicked cease from troubling,
> And there the weary are at rest."

After the death of James Crocker, his two daughters, Hannah and Maria, were exposed, in common with others, to systematic temptation then locally practised. Wicked-

ness in high places showered down golden baits to seduce the young cottagers from the paths of morality and religion. But God was with them. His grace was all-sufficient. Hannah exerted her influence for the moral and spiritual good of her younger sister. Faith was evidenced by its fruits. They could say with Joseph, "How can I do this great wickedness, and sin against God?" Hannah posted to me at Ventnor the following narrative of her sister's conversion to God and sleep in Jesus :—

"GAINSBURY, MILBORNE PORT,
SOMERSET, *July* 1856.

"REVEREND AND RESPECTED SIR,—I have long had an impression on my mind, that it was my duty to write to you about my dear departed sister, Maria Crocker, as you were so kind to instruct us, when we were little ignorant children, in the things that make for our eternal welfare. We were like wandering lambs; your school a rich pasture, and yourself a kind shepherd. It was in that delightful pasture, whilst feeding on the truths of the Gospel, that I experienced the new birth. But I must return to the subject of this letter. About two years after my own conversion, my sister began to be very uneasy about her spiritual state. She became serious, gave up her young trifling companions, and began to read the Bible with prayer. And the more she read and prayed, the deeper insight she had into her fallen state. I shall never forget her agitated looks, her tears, and anxious inquiries. I never saw a person in deeper distress of mind, or more humbled on account of sin. I felt great

pleasure in pointing my weeping sister to Mount Calvary, where you had previously directed my attention. It cost her many tears and struggles to believe and cast her load on Jesus. At length the cloud was dispersed, and she found peace and joy in believing. This happy event was recorded by the following passage, written on a blank leaf of a Bible which was given to her when a scholar as a reward :—'Unto you, therefore, that believe, He is precious.' A blessed change followed. Her cheerful countenance gave evidence of it, and showed that she had drawn virtue from Jesus. It was also a cordial to me, as, having heard her sad complaints, and witnessed her penitential tears, I felt also a portion of her grief. But now we rejoiced together, and spent many happy years in each other's society. The Sabbath was a day of delight, and the ordinances of God's house manna to our souls, and afforded matter for conversation during the week whilst sitting engaged at our work. She did indeed devote her youth to God. I found her a great help to me in spiritual things, and grew the faster in grace from the benefit of her society. We had precious seasons in prayer in the little room, once my father's shop, where you have often explained the Scriptures to us. I love to think of that room. Maria would make it echo with her songs of praise. Little did I think she would be called to 'sing the Lamb in hymns above' so long before me, for her health was at that period much better than mine.

"But a heavy trial lay before her. She became the subject of deep affliction, and was confined to her bed for the space of five years and ten months. When her health

began to decline, her spirits were depressed, chiefly on account of being deprived of the PUBLIC means of grace, a feeling similar to that expressed in the 42d Psalm,—'When I remember these things, I pour out my soul in me, for I had gone with the multitude. I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day.' The first day on which she was unable to rise from her bed she exclaimed, 'It is all over, Hannah! I shall praise God in heaven.' I said, 'Are you happy, Maria?' She replied, 'Yes; but this is very solemn. I FEEL ACCEPTED IN THE BELOVED.' And then, as if a sudden light had broken in upon her, she revived and said, 'Adieu! adieu! farewell world! I wish my brother was here to see how a Christian can die. By this bedside I sought the Lord, and now I feel His presence. Oh, how happy I am! I knew He would come in such an hour as this, but I could not have imagined the happiness I feel.' I wish, sir, you could have seen your Sunday scholar on that memorable day. These raptures soon subsided into a calm. She could now only talk at intervals, through excessive weakness, but her confidence in God was strong. She laid hold of the promises, especially these,—'Thy shoes shall be iron and brass. Underneath and around are the everlasting arms.' When only able to speak in a whisper, she would ask for her Bible. It was her daily companion for many years, and it proved a precious cordial on the bed of suffering, and her daily food. On being much convulsed, after reviving she said, 'My dear Hannah, you need not grieve; these are precious seasons to me; it is a welcome voice that tells me Jesus

reigns.' She was indeed a lovely flower in the garden of the Lord, and though it may in some measure be said of her that she was 'born to blush unseen,' yet there were a few Christian friends who often found her sick-chamber to be none other than the house of God and the gate of heaven. Religion was her delight in health, and it never shone so bright as in her calm submission under the afflicting rod, meekly saying, 'My Father's hand prepares the cup, and what He wills is best.' The last few weeks of her life her sufferings greatly increased, and it was evident she was fast sinking. She spoke composedly of the grave as a quiet resting-place. She requested me to make her burial dress, and talked cheerfully of the time when she should have it on, saying, 'You must look on me when in this dress, and triumph! Oh, how refreshing will the cold streams of Jordan be! I cannot sink; my feet are shod with gospel peace.' It was her wish to be carried home and buried with the rest of the family, expressing a wish that as a family they may rise from the dust at the general resurrection, their fetters burst, and fasten in the skies. 'I have need,' she said, 'to plead with God, but for some weeks my prayer has been little more than—

'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

A few days prior to her death she partook of the ordinance of the Lord's Supper. The minister spoke of the upper room where the Saviour partook of the Passover with his disciples the night before he suffered, and remarked that it would probably be the last time that we should partake

of the fruit of the vine together on earth. And so it proved to be.

"The day on which she quitted this mortal vale her breathing was exceedingly difficult. I repeated some favourite lines to her, which appeared to increase her desire to be released. In a short time she suddenly revived, and said, 'My Saviour! my Saviour! praise Him!' and then in a few minutes her ransomed spirit escaped, to be for ever with the Lord. She departed this life May 10th, 1841, and was buried at Stourton Caundle. A funeral sermon was preached on the occasion at the Wesleyan Chapel in Milborne Port, from these words, 'The secret of the Lord is with them that fear Him.'—From your unworthy Sunday scholar,

"HANNAH CROCKER."

Two children of James Crocker now survive—Hannah, the writer of the above letter, and Charles. Charles was appointed schoolmaster at Stourton Caundle by the Rev. Nathanael Bridges, vicar of Henstridge, in the year 1830, and, at the end of thirty-four years, yet retains that office; a convincing proof that in the judgment of the parish he is the right man in the right place.

See two interesting letters from Rev. Richard Davis to Mr. Charles Crocker in the years 1849 and 1862.

CHAPTER IV.

Appointment of Mr. Davis by the Church Missionary Society to be a Missionary to the New Zealanders—Voyage of himself and Family from Woolwich to Sydney—Pleasing Intercourse with New Zealand Youths—Voyage from Sydney to the Bay of Islands, New Zealand—Survey of that Part of the Country, and Estimate of its Fertility—Threatened Assault by Moka, a Savage Chief—Happiness of Mrs. Davis and Family, and Usefulness to the Mission.

In proportion as Mr. Davis progressed in the divine life, he more and more ardently desired to realize, by the full assurance of faith, his acceptance in Christ, and to make known to others that Saviour, who was "all his salvation and all his desire." That he might instruct the children of the parish in Scripture truths, he made application for the institution of a Sunday school, which he engaged to teach and superintend gratuitously. For some time this school flourished. Finding the need of additional help, he appointed as master under him one who had been a sinner, but whom Mr. Davis believed to have been reclaimed and penitent. After some interval suspicion arose in his mind that the master had relapsed into his former immoral habits. The first Sunday after he had ascertained this to be matter of fact, he said to the master in the schoolroom: "You and I meet in this room no more. If you remain, I shall leave. If you

leave, I shall remain." The schoolmaster took his departure, but was reinstated by those from whom better things might reasonably have been expected. Thus this door of usefulness was for ever closed against Mr. Davis.

A gentleman of Geashill, in Ireland, wanting a tenant of a missionary spirit to teach the poor benighted Irish, arrangements were made to send Mr. Davis to Geashill to investigate. Insurmountable obstacles arose. The gentleman shortly departed this life in the faith and hope of the Gospel. This scheme, as well as others, devised to open a door of usefulness to Mr. Davis, totally failed.

Knowing that Mr. Davis was earnestly desirous of missionary employment, and understanding that the Church Missionary Society were in quest of a pious agriculturist to proceed to New Zealand, I went to London for the purpose of recommending him to the committee. The venerable Josiah Pratt, who was then secretary, after I had entered into particulars, stated with deep regret a regulation of the Society (a regulation most proper in itself, and altogether irrespective of Mr. Davis's missionary qualifications) which precluded the committee from then accepting the offer made. I quitted the committee disheartened and sad. After some length of time had elapsed, I organized a Church Missionary Association at Bridgewater. The idea providentially occurred to me, that if I could prevail on the Bridgewater Committee to recommend, the London Committee might be prevailed on to accept of Mr. Davis's services, and send him and his family to New Zealand. I stated the case at length to the Bridgewater Committee, and introduced Mr. Davis to

them. They commissioned me, as their secretary, to write in their name to the Church Missionary Society. Fully persuaded that Mr. Davis would be the right man in the right place, and that his missionary appointment would give final and entire satisfaction both to the Society and to the religious public, my letter was most urgent and strong. The Society promptly summoned Mr. Davis to London for their judgment, at once accepted him, engaged to send himself, his wife, and six children to New Zealand, and authorized him, subject to their judgment and approbation, to look out for a pious carpenter to accompany them.

The duty of missions was then less felt and appreciated than it now is. When it became known that Mr. Davis and his family were about to leave the desirable tenancy of Woodrow Farm, consisting of 260 acres, held at an annual rental of less than one pound per acre, for the purpose of evangelizing the cannibals of New Zealand, this act of self-denying devotion to the service of God caused surprise, excitement, sarcastic remarks, caustic reproaches, and subtle counteraction. The tenancy of a good farm in the parish of Stourton Caundle was actually offered to Mrs. Davis RENT FREE, if she would remain in England, and abandon her husband and the New Zealand Mission ! ! ! I venture not to characterize this act, which I am confident is without a parallel in the history of missions. But "the Lord was with him, and showed him mercy," and prospered his way, and finally crowned his missionary labour with success, and gave him many souls of the Maoris for his hire, so that his accession to the

New Zealand Mission was productive of saving results, which will remain unknown until the secrets of all hearts shall be revealed, and "the books shall be opened, and the dead shall be judged out of those things written in the books according to their works." Then "THEY THAT HAVE WISELY INSTRUCTED SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT, AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER" (Daniel xii. 3).

The six following letters, addressed by Mr. Davis to the author, will communicate to the reader ample and interesting details of the voyage of himself and family to Sydney, his pleasing intercourse with New Zealand youths, the voyage from Sydney to the Bay of Islands, and his residence at Keri Keri to the close of the year 1824 :—

"'THE BROTHERS,' OFF GRAVESEND,
26*th Nov.* 1823.

"REV. AND DEAR SIR,—In the midst of bustle and hurry I sit down to write a few lines to you, the dearest friend I have in this world next to my dear parents, to let you know how we go on. Saturday last we came on board late at night. The vessel was then lying off Woolwich. The Sabbath was spent in hurry and bustle. Monday was occupied in arranging our cabins. Yesterday I opened my school in the after-cabin with our own children and four others, who are cabin passengers. To-day I hope to lay down the plan of a school in the free women's cabin. I have not yet been enabled to do anything for the instruction of the convicts. They are a very refractory set. One of them has been placed in irons this morning for smoking in bed, and thus setting it on fire. She is the most refrac-

tory and hardened female I ever saw. She professes to be a witch, and threatens to sink the ship. She lay in irons the whole of Saturday night. By this you will be able to judge how incorrigible the female convicts are.

"We sailed from Woolwich this morning, and came to an anchor off this place about ten o'clock A.M. We expect to go to sea early to-morrow morning. Oh that the ever blessed God may be with us to bless us with much of His presence! The officers of the ship are most kind to us. I am happy to inform you that we have succeeded in establishing family worship in the cabin. We met for worship last evening for the first time. The surgeon reads and prays with the convicts every evening. He is a very pleasant person, and I trust a Christian in deed and in truth. I arranged with him yesterday respecting conducting Sunday worship. He is to officiate with the prisoners on Sunday, and I am to officiate in the cabin. Oh that I may be found faithful! I trust that the free grace of God, purchased for me by the blood of the dear Redeemer, will enable me to proceed according to His own will, so that through the meanest and most unworthy of His creatures His great name may be glorified! How wicked, dull, unworthy, and ungrateful I feel myself to be! Oh, how many blessings hath the Lord blessed us with! In the first instance, He has brought us out of darkness into His marvellous light. In the second place, He has set us apart for Himself, to be employed in His vineyard. When we left Woodrow Farm, how evidently His loving providence was manifested towards us in inclining Mr. B. to take us into his house. And now, to

crown the whole, He has given us favour in the sight of those with whom we sail, so that we can truly say with David, 'Goodness and mercy have followed us all the days of our life.' Oh that we may be enabled, through grace, like David, to 'abide in the house of God for ever!' —I remain, my very dear sir, your very affectionate and most humble servant,

"RICHARD DAVIS.

"*P.S.*—Mrs. Davis desires to be remembered very kindly to you. She is in very good spirits."

"'THE BROTHERS,' AT SEA.

"REV. AND DEAR SIR,—I begin to write this letter, 6th January 1824, with the hopeful expectation of our soon meeting an homeward-bound vessel, which will enable me to send you home an account of our proceedings hitherto, not doubting but that you have been anxious to hear from us before this time.

"We left Gravesend on the morning of 28th November. The wind being rather foul, we did not reach the Downs till the 1st of December. Here we were obliged to anchor, as the wind was blowing rather fresh, and directly against us. The wind continued to blow fresh until the evening of the 3d, when we experienced a tremendous gale from S.S.W. We at first rode with one anchor. Afterwards, as the ship dragged her anchor, another was thrown out. As the two anchors did not keep her from drifting, recourse was had to a third anchor, the cable of which was immediately cut, because it became entangled with the other

two. As there were no more available anchors on board our labouring vessel, her safety depended on the strength of these two. With relentless fury the foaming billows broke over the ship. These, with the clanking of the massy cable-chains, the shouts of the sailors, and the dreadful roaring of the wind through the rigging of the ship, altogether made the season awfully grand. I could not be an eye-witness to the above scene, as we could not go on deck, because the hatches were shut closely down, so that we were not fully aware of our danger until all danger was over. Towards the morning the wind abated, so that we were able to get a little sleep. But what a company of helpless creatures we were from sea-sickness! In the morning, when I went on deck, I found we had drifted a considerable distance during the night. Two large vessels had drifted past us in the dark, but, blessed be God, they did not come in contact with us. Had one or both of these vessels come into collision with us, all probably would have sunk together. One of these vessels was nearly lost on the Goodwin Sands, which were near to us, and over which the sea was breaking terrifically. There were about fifty vessels lying with us in the Downs. Of these, two lost their foremasts and bowsprits, twenty-seven lost their anchors and cables, one was wrecked near Margate, and six had not been heard of when we left the Downs. I know, my dear sir, that not only you, but all our dear friends, will join with us to praise that God who preserved us through that dreadful night. We lay in the Downs till December 6th, when it pleased the Lord to send us a fresh breeze from the north-east, which took us

down the Channel at a great rate. What a busy scene we witnessed when the breeze sprang up! Every vessel uninjured by the storm was soon under way, so that the sea for a considerable distance was literally covered with ships. By the next morning our fine-sailing ship had nearly outsailed them all.

On the 9th of December we were off the Lizard Point. I have now seen the shores of my beloved country for the last time. Oh that my mind may ever be so steadfastly fixed upon God and eternal things, and my mission to evangelize the benighted New Zealanders, that I may never for a moment regret my separation from my dear parents and friends! Farewell, dear friends, until we meet on the happy shores of eternity, to part no more for ever.

"I write this in the torrid zone, within about 300 miles of the equator. The heat is intense. On the 19th of December we had rather an alarming scene on board. About seven or eight of the female convicts entered into a conspiracy to beat, or rather to murder, the surgeon-superintendent, who read and prayed with the convicts every day. Their diabolical plot was, when Mr. Hall went down to evening prayer between seven and eight o'clock P.M., to extinguish the prison lights, and effect their cruel purpose in the dark. But it pleased the All-wise Disposer of human events to order it otherwise. They urged a wicked girl to join them, who refused, and disclosed the plot to one of her fellow-prisoners, who communicated it to Mr. Hall. Mr. Hall went to the prison at the usual hour, accompanied by the first officer. The lights were put out, and the wretches prepared to execute their plan.

A scuffle ensued. Mr. Hall and the officer were soon overpowered. But the captain and the crew seized six of the ringleaders, and confined them in irons in the coal-hole for the night. On the Monday a strong dungeon was prepared for their imprisonment. Mr. Hall consigned them to me to instruct them, and prepare them for their expected fate. I have some hopes of the conversion of one of the most hardy, and I am now preparing a history of her past life.

"I bless the God of our salvation, that He is both present and precious to my soul. It would rejoice your heart could you be present at our evening family worship, which the officers and sailors regularly attend. How it would rejoice your heart, and the hearts of our dear friends, to see how attentive these brave fellows are. You would weep tears of joy to see the starting tear trickle down their manly weather-beaten cheeks, when exhorted to contemplate a Saviour's love, purchasing by His death for lost sinners an entrance into eternal glory. Mr. F., one of our cabin passengers, is opposed to the sailors coming down to our cabin to attend family worship. But Mr. B. and myself applied to the Captain, who took our part, ordered down the men, and attended himself. I humbly hope the Lord our Jehovah is present with us. On Sunday mornings I read prayers and a sermon on the quarter-deck under an awning; the Captain, his officers, and the whole of the crew, together with the free passengers, all attend and form a good congregation. On the Sabbath, the sailors dress in their best, so that they have a very respectable appearance. Captain M. is good man,

and loves religion and religious people. Indeed, we are highly favoured by our Covenant God in the company we have on board this vessel. I have here found, my dear sir, that the presence of our adorable Redeemer is not confined to time or place. I bless God that I have never had the least wish to retract from my engagement. No, SIR, I WOULD NOT EXCHANGE MY SITUATION TO BE KING OF THE WHOLE GLOBE. Please write to me often. Remember me to all friends, and believe me to remain, dear sir, your very humble servant, RICHARD DAVIS."

"PARAMATTA, 18*th May* 1824.

REV. AND DEAR SIR,—My last letter to you was written when we were only a short distance from the equinoctial line. In crossing the line, the ceremony of Neptune coming on board to welcome us to his territories was performed. The ceremony passed off in good humour, AND WITHOUT DRUNKENNESS AMONG THE SAILORS. Not so Mr. F. He drank to intoxication, and abused me very much for preaching and praying, giving me to understand that he meant to oppose me when he reached Sydney. I bless God that I was enabled, through grace, to bear all patiently, and without making any reply to him. No one can imagine the persecution I met with from Mr. F. Sometimes he would be sociable and quiet for a few days; then he would rave again, cursing our praying and preaching, and threatening what he would do when he arrived at Sydney. But alas! poor man, he never reached Sydney. It pleased the Lord to take him from amongst us on the 28th of February. I fear he died as he lived, quite for-

getful of God. His constitution was much impaired by irregular living when he embarked. Privations on shipboard consequently brought on the scurvy, which soon terminated his existence. He died almost unlamented, even by his own family, as he was a perfect tyrant to his wife and children. His death much affected me for some time. For though he persecuted me, his persecutions many times drove my soul to God, and thus in the end proved the greatest blessings.

"It was subsequently discovered that the mutinous plot of December 13, to assassinate the surgeon, was conceived and arranged by the chief mate. He was consequently broke, and carried into port a prisoner. It is expected he will be sent to England to take his trial.

"During the whole voyage, when the weather would permit, I officiated on the quarter-deck, or in the after-cabin, every Sunday. The ship's company attended regularly our evening prayers. They were very attentive, and at times affected. The spiritual results of these ministrations are only known to Him to whom all hearts are open, and from whom no secrets are hid. The crew were most orderly and well conducted, and I parted from them with regret and reluctance.

"After we left the Downs, we had not a gale of wind the whole voyage, the Lord being merciful to us. The voyage was tedious, on account of our having been becalmed above a fortnight near the equinoctial line. At this period the heat was excessive, but our kind Captain did all in his power to shelter us by awnings, etc., from the burning sun. He was most kind in providing us with

comforts during the voyage. We had always an abundant supply of fresh provisions, porter, and excellent wines.

"Mr. B., the other cabin-passenger, embarked in the last stage of consumption, as did also one of his children. He was going out as Registrar to Van Diemen's Land. I believe that he was a Christian man. On the 5th of April it pleased God to deliver Mr. B. from the miseries of this sinful world. His end was peace—peace with God, and with all the world. His remains were taken to Van Diemen's Land, and were respectfully interred.

On Thursday the 15th of April we anchored at Hobart Town, Van Diemen's Land, the first land we had made since leaving England. Here fifty female prisoners were landed, and immediately taken into service by their respective masters and mistresses. Here I met Rev. —— Bedford, Government chaplain to the colony, a faithful and zealous minister of Christ. He was most kind to us during our stay. I rode with Mr. Hall and the Surveyor-General about twenty miles into the country, to inspect a grant of 2000 acres of land made to Mr. Hall by the Government. This afforded me an opportunity of seeing something of the interior. The grant seemed most eligible, and was well watered; well-watered land being rare in the colony. We had read and heard in England, that Van Diemen's land was 'THE GARDEN OF THE WORLD.' This is certainly an exaggeration. It is doubtless a fine healthy country, and some of the land is tolerably good, but a large portion is very poor. The settlers are depressed, selling their wheat at five shillings a bushel, and buying all necessaries at a high price. Hence, it is self-evident that

the colony cannot flourish in its present state. I never wish any of my friends to emigrate from England to this 'GARDEN OF THE WORLD' till times shall be better. I fear the morals of the colonists are as bad as the morals of the aborigines. The bushrangers, who have been transported and made their escape into the bush, shoot each other as readily as we shoot rabbits. One of these now in prison at Hobart Town is a perfect cannibal, and has as much longing after human flesh as a cannibal can have. What sin is not human nature in an unregenerate state able to commit? How thankful ought we to be that we have been born in a Christian land! Oh, the precious electing love of the ever-blessed God, in causing us to differ from our guilty countrymen, transported for their crimes to this foreign land!

"On the 25th inst. we set sail from Hobart Town. Our passage to Sydney occupied twelve days, on account of contrary winds. On May 6th, in the evening, we anchored within the heads of Sydney river, and on the 7th ascended the river to Sydney. On the 11th we left Sydney, and proceeded to Paramatta by water, which we did not reach till late in the evening. As soon as the New Zealanders heard of our arrival, they came running down to the boat like wild men to welcome me to Paramatta. The time I spent on the baggage, in company with these dear, interesting people, I reckon among the happiest moments of my life. I shall never forget the affection with which these dear young men received me. They formed a dance, and never shall I forget their exuberant joy. Oh that I felt more sensibly the privilege I

enjoy of having been appointed a missionary to New Zealand! Privations we have endured, and must expect to endure, but the work in which we are engaged carries with it its own reward. Oh that I could love the ever-blessed God with all my heart! Oh that I could praise Him as I ought for His distinguishing grace and great love in our appointment to New Zealand! Pray, my dear sir, that the Lord may give us an apostolic spirit, that we may finish the work He has given us to do to His honour and glory. Oh that the Lord may go with us, and bless us with His gracious presence!

"The Society is about to erect a water grist-mill in New Zealand, which is to be framed here at Paramatta. Mr. Charles Davis is to stay to frame it. He has been most strongly advised to marry before he proceeds to New Zealand. The Society has also a small ship, about 100 tons' burden, building in New Zealand, for the use of the mission. A seminary is likewise in the course of erection at Paramatta, for the reception of the children of missionaries, and for natives, male and female, that they may be properly educated.

"The children were sadly frightened one Sunday whilst at dinner by the vessel shipping a sea, which came pouring down the companion into the after-cabin, where they were dining. We were all alarmed at the moment, and the berths nearest the companion were all filled with water. Some on deck were knocked down, but no material damage was done. The same night one of the guns broke loose on the deck, and injured two or three of the sailors, the wind blowing fresh.

"Dear sir, please to remember me very kindly to all my dear friends. Tell them that I have never repented of leaving my native country. Every one seemed to think, that leaving England with such a family as ours would prove a great trial. I must beg the favour of you, sir, to assure them, that such has not been the case. I hope the cause of Christ flourishes in Sherborne and Yeovil, and all over England.

"There are two faithful preachers of the gospel in Sydney, namely, the two chaplains, the Rev. Messrs. Cooper and Hill. But, generally speaking, vital religion is at a very low ebb here.—I remain, your affectionate child in the Gospel of Christ, , RICHARD DAVIS."

"PARAMATTA, *7th July* 1824.

"DEAR MR. COLEMAN,—I embrace the opportunity, afforded by the delay of the ship 'Midas,' to inform you that things here wear a brighter aspect than heretofore. The seminary buildings progress rapidly. I have been there to-day to mark out some land for a garden. To-morrow, if spared, the New Zealanders are to begin to make the garden, under my direction. We have nine fine young men and a boy with us. With great pleasure I inform you that they are orderly, attentive to instruction, and well-conducted. How it would delight our friends to see these dear young men kneeling with us around our family altar. Surely they cannot be far from the kingdom of God. The prospect of the triumph of the Gospel in this mission is bright indeed. Pray, my dear sir, by fervent intercession on our behalf, pull down blessings upon us.

I am nothing, and know my own weakness, but the time seems near at hand when God the Father will fulfil the covenant engagement He has entered into with God the Son, to give Him the heathen for His inheritance, and the utmost parts of the earth for His possession. Happy, happy they whom the ever-blessed God employs to effect His purposes of love, and win souls unto Christ! Mrs. Davis unites in kind remembrances with, dear sir, your humble servant, RICHARD DAVIS."

"GLOUCESTER TOWN, ON THE KERI KERI, BAY OF ISLANDS, NEW ZEALAND, 20*th October* 1824.

"REV. AND DEAR SIR,—With pleasure I take up my pen to hold communication with one whom I never expect to see in the flesh again, with one whose remembrance will ever be dear to my soul. VERY gracious and VERY merciful have been God's dealings with us. Oh that I could live more on His covenant love!

"Thursday, August 3, we left Port Jackson for New Zealand in the brig 'Governor Macquarie.' During the passage we experienced what it was to be in the mighty deep. For two days and three nights we knew not but that the next wave might swallow us up. The sea was continually beating over our little bark, which was ill able to sustain the violence of the waves. The sea was continually beating into our cabin. Our beds were wet. We had scarcely a dry place to remain in. Fortunately the dear children's bed was dry, but Mrs. Davis's bed was drenched. The sea once struck the brig so violently as to carry away part of her bulwarks. Another heavy sea

broke over us, and smashed part of the sky-light of the cabin, though strongly protected by iron bars. The 4th of August was a dreadful night indeed. On the morning of the 5th I went on deck to see the works of the Lord in the mighty deep. I sat about an hour on the leeward side of the quarter-deck, holding by a rope to keep me from being washed overboard, the sea at times breaking quite over me. With delight I sang the two first verses of that beautiful hymn, 'Jesus, lover of my soul.' Never, my dear sir, shall I forget the heavenly joy my soul then experienced. I looked on the raging sea with complacency, and felt that peace which passeth all understanding. Gladly would I have taken my flight into the presence of my Saviour. I could have sunk into the furious billows in peace. Oh, the preciousness of Christ to the believer's soul in times of danger! Thus, in the morning, I was privileged to rejoice in God, but in the evening darkness clouded my soul. It seemed as if we were never to reach New Zealand, but to be swallowed up in the deep. All looked dark and mysterious. I could only sigh and groan to God. I feared not for the safety of my own soul, but for the souls of my dear children. These feelings soon subsided, leaving me in a state of filial fear and reverential trembling before God.

"Saturday the 15th, we safely landed at Rev. Henry Williams's, Marsden's Vale, and were heartily welcomed by them to their house. Sunday the 16th, during divine service in the house, we heard a terrific shout outside the fence, raised by a party of natives from Waitangi, who, headed by two chiefs, came to invite us to settle among

them. So many tall men with tattoed faces looked rather formidable. In the afternoon I accompanied Mr. Williams and Mr. Fairburn and these natives to Waitangi, where Mr. Fairburn colloquially preached to them the Gospel. They were most attentive.

"We remained at Mr. Williams's house a week, and then proceeded to Keri Keri. After this I embraced the first opportunity to survey the country, and found it very barren. Mr. Kemp has wheat, barley, and oats on land which had been broken up seven years. I do not believe that he will reap more than the seed sown. The breaking up of this land has been very expensive, and will never remunerate the Society. I have now visited all the places of note within twenty miles of the Bay of Islands, and have found but little good land, and that cultivated by the natives, who have cleared it of timber, and raise with great care different kinds of potatoes and Indian wheat. Some natives cultivate from ten to fifteen acres of land. I at last fixed on a spot about twenty miles inland from Keri Keri, where land could be procured which would pay for cultivation. The place is called Tiame, at the foot of a beautiful hill called Puke-Nui, or great hill. The soil of the hill is excellent to the very summit, which was formerly a volcano. On the top, which appears to have been the crater, and has sunk down about fifty feet beneath the summit, are four acres of the richest land I have seen in New Zealand. The country is covered with pumice stones for about three miles. There is a lake abounding with fish and fowl distant three miles from this hill, ten miles long and five miles wide, no doubt formed by an

earthquake, of which the natives have some traditional knowledge. From this hill we could see the vessels riding in the harbour twenty-three miles distant. Here I sat down with Mr. Shepherd, and took a survey of the adjacent country. We counted upwards of twenty native villages, which could all be visited by a missionary once a week. Three miles distant is Waimate, a populous place. In these two districts there cannot, I think, be less than 2000 souls. These people could all be visited once a fortnight, and the Gospel preached in every village, by two missionaries. Mr. Shepherd has long travelled among them, and is known by them, from the least to the greatest. He is the only individual at Keri Keri who can speak the Maori language. He is an invaluable man, and I trust the Society knows how to appreciate his services. He has had much to suffer from the natives, and much from some of his brethren.

"Since we have been in New Zealand there has been much to try, but nothing to discourage us. One trying occurrence I will now mention. Mr. King took a goat from this place, which belonged to him, but had been stolen by Moka the chief. Soon after the goat had been taken away by Mr. King, Moka came down to the settlement just as the herd of goats and one sheep were brought in from the bush. He threw off his mats and tried to seize the sheep as a payment for the goat. He caught the poor animal, and tried to break its legs, or do it some other injury, which Mr. Shepherd prevented. Whilst Mr. Shepherd held the sheep, Moka vociferated in a most savage manner, and struck Mr. Shepherd with a piece of

wood across his arm and fingers. As a large party of natives had assembled, Mr. Kemp persuaded Mr. Shepherd to let go the sheep. When Mr. Shepherd had done so, Moka led it off in triumph. The next morning I met this barbarous savage, and told him that he had stolen the sheep from me, as I was sent to New Zealand to take charge of the cattle. I also gave him to understand that I should write to England that he was a thief. About two hours afterwards, being upstairs shaving, I heard Moka vociferating violently. The poor children rushed upstairs in a great fright, saying, "Papa, papa, Moka is below, naked, with a club in his hand to make a fight with you for having entered his name in your book as a thief." Our brethren now came to our assistance. The yard was soon filled with natives anxious for an opportunity to plunder our house. But after a little while Moka went away without doing any mischief. Moka is a chief of equal power with 'Hongi, but of a very different character. 'Hongi is a manly savage, Moka a brutal savage, a savage of the worst kind.

"I humbly hope that the day is near at hand when the Spirit will be poured out on this noble race. The brethren here are active, and I cannot but think that the Lord will give them their heart's desire. Certainly we have very much to bear with from these poor heathen, but we have nothing to discourage us, as they will hear the Gospel when it is carried home to them, and will argue about it, though they will not come to hear. They are also very kind to us when travelling amongst them. At one of our meetings, when we were discussing the utility

of forming a settlement in the interior, 'Hongi made this remark: 'If you mean to teach the people, you must go to them. They will not come to you. And if you do anything, it will be by teaching children, as their hearts are not so hard as ours.' This was a very wise and just observation.—I remain, dear sir, your unworthy servant,

"RICHARD DAVIS."

"GLOUCESTER TOWN, KERI KERI,
28*th December* 1824.

"MY DEAR MR. COLEMAN,—Your kind letters, dated 22d June and 10th July came safely to hand yesterday. I have just time to answer them by the 'Asp,' now on the eve of sailing for England, so I hope you will receive this May 1825.

"I am sorry to hear that malicious and wicked reports have been raised of the distress of the ship, shipwreck, etc., etc., and of Mrs. Davis's unwillingness to embark. THESE ARE ALL GROSS FALSEHOODS. During our voyages from England to New Zealand, the hand of the Lord was mercifully held out for our support. Few families have been more highly favoured than ourselves while ploughing the mighty ocean. Ere this you will have received an account of our two voyages. I cannot but look back with astonishment on the many mercies we have received from our covenant-keeping God. Mercy and truth have followed us all our steps. In our voyage from Port Jackson we sailed with a captain who intended this should be his last voyage, because the owner of the ship was a wicked man, and at sea he could not live so near to God as he wished

to do. He did everything in his power to make us comfortable. Dear man, I hope to spend an eternity of bliss with him in the kingdom of our Father! Nothing strikes me more forcibly than the recollection of the many mercies which have followed us since we quitted Woodrow Farm. Truly our souls may sing, with the soul of the Royal Prophet, of MERCY and judgment.

"That Mrs. Davis was unwilling to embark, is a GROSS FALSEHOOD. She certainly felt very severely separation from her many kind friends, whom she never expects to meet again in time. In London, the Lord, in love and mercy, raised us up many very kind friends. Perhaps she felt more at parting from these friends than from SOME of her other friends in the country. During the voyage, with so large a family, she had her trials. Her chief trial since she left England has been a cold reception contrasted with the hearty hospitality she experienced in London. But, blessed be God, at Port Jackson she was quite at home with the New Zealanders, and most happy in their company. In New Zealand, she is perhaps more free from care than ever she had been in England. I BELIEVE THERE IS NO WOMAN IN NEW ZEALAND WHO LOVES THE NATIVES BETTER, OR FEELS MORE FOR THEM, THAN MRS. DAVIS. She delights to talk to them in her own way, and the natives are fond of her, and call her MOTHER. What I deem my greatest blessing is, that she has never manifested the least fear of the natives in their most angry fits. Sometimes, when I have been vexed with them, she has said: 'Don't you consider that they are savages—they are far better than I expected to find them;

if they were treated more kindly they would be better.' Mrs. Davis, moreover, has some very good native servant-girls, in many respects quite as good as English servants. Our dear children are all quite happy, and the elder ones very useful. Instead of our family being a trouble, they are a rich blessing. Mary Ann's knowledge of straw work is of great service. She makes hats for us all. Some of the native girls are learning to plait straw. They learn it almost instantaneously. I myself have had nothing worthy of the name of trouble since I left Stourton Caundle. Blessed be God for His unspeakable mercy in sending us to New Zealand. Tell my old friends that I still love them. I mean my old friends at Stourton Caundle, who were my greatest enemies, AND GAVE ME THE GREATEST TROUBLE I EVER HAD BY THEIR ENDEAVOURS TO POISON THE MIND OF MRS. DAVIS, AND TO DISSUADE AND HINDER HER FROM PROCEEDING TO NEW ZEALAND.[1] As to society, we were never so well off and happy as we now are. As to the natives, they are most of them good neighbours, especially 'Hongi the chief.

"Since my last letter I have had two months additional experience in New Zealand, and I can assure you, that the more I see of the New Zealanders, and the longer I live among them, the more I like them. They are a very fine, noble race of heathen. I have also travelled to Okianga, on the other side of the island, where I found a very kind people, a large missionary field, and a fine country. They are ready to receive the Gospel—not that they have the least desire for the Gospel, but they wish

[1] See page 40.

for missionaries to settle among them, and are willing to hear the Gospel, and WE KNOW THE GOSPEL NEVER CAN BE PREACHED IN VAIN. Ah, my dear sir, the sole want of this country is a faithful proclamation of the Gospel! Where are the ministers of the Established Church, and why is it that they come not to evangelize this people? A version of the Bible in the Maori language is greatly needed. When the children of the school have read the dialogues in Rev. Thomas Kendall's book, we have nothing further provided for their instruction. Mr. Shepherd has a good knowledge of the Maori language, and has translated the Gospel of St. John, which we hope soon to have printed. Mr. Puckey's son is also well acquainted with the Maori tongue.

"Mrs. Davis and the dear children desire to be kindly remembered to you. Dear sir, remember us very kindly to all our friends.—I remain, your dear child in the Gospel, RICHARD DAVIS."

CHAPTER V.

Missionary Operations from the close of 1824 to the Death of 'Hongi, March 1828—Scarcity of Food in the Mission, and consequent inability to Feed Natives—Necessity of purchasing Food from the Shipping—Agriculture impracticable—Seizure of a Brig by the Natives—Conversion and Happy Death of Christian Ranghi—Reaping of Wheat—Awful State of two nominal Christians—Horrible Murder of a Slave Girl—Intrusion on the Mission Premises, and Assault on Mrs. Fairburn—Ill Conduct of Natives—Native Idea of the Place of Departed Spirits—'Hongi's wound—Plunder and Breaking up of the Wesleyan Mission—First use of Cannon by the Natives—Dark State of Sydney—Another Native Converted—A Run-away Convict—Fruits and Vegetables grown in New Zealand—Instruction of Natives—Death of 'Hongi—Pacification of two Tribes on the eve of Battle.

"MARSDEN'S VALE, 28*th March* 1825.

"MY DEAR SIR,—Although much wearied by the fatigues of the day, I sit down to write a few lines to one whose memory will be ever dear to me, and for whose labour of love I trust I shall have cause to praise my dear Jesus through the countless ages of eternity. My family is retired to rest in our little rush hut, which I would not exchange for the finest palace in England. As I do not wish one ship to leave this bay without a letter from me to you, I now employ the silent night watches to write to you.

"Since my last letter, we have removed to this place. The removal was in some respects against my will, because I must go twelve miles to cultivate the mission land, and am twenty miles distant from our cattle. But the brethren

judged it absolutely necessary to leave Keri Keri, on account of the bad conduct of the natives towards Brother Shepherd. I do not think that the time is yet come when agriculture can be carried on to any extent in New Zealand. The natives cannot be depended upon for one hour together. They will not work while fighting parties are roaming about. Nor will they work unless we supply them with food, and food we can scarcely procure for ourselves. This mission has been often blamed for its intercourse with the shipping; but without such intercourse the mission could not subsist. Only for food lately purchased from a whaler, this settlement would have been in a state of starvation. The ship flour which we are now eating scents the whole house, and the taste is very bad. May the Lord make us thankful for this timely supply. Our boat this very night is gone to the shipping to endeavour to obtain some food, as our last supply has all been served out and is nearly consumed. Schools at present are impossible, because we have nothing to feed the children with. Formerly, some of the children were making good progress, so that we anticipated a difficulty in preparing reading-lessons for them. But some have left the school, and for want of provisions we cannot receive more. In this settlement we could raise a school of forty children, if we could feed them. You will naturally say, 'Make haste, and grow corn.' I reply, 'It is impossible, for I have not means.' If I do anything, I must myself work the land with the hoe. I have applied again and again for food wherewith to feed the natives, that the present seed-time should not be lost, but in vain. We are

all very much cast down in spirit from the scarcity of provisions, and from the bad conduct of the natives to our Wesleyan brethren. I had wished to have settled in the interior of the country, and some of my brethren thought with me that it was safe to do so. But now our opinions are changed. We have often laughed at the threats of the natives, particularly at the threats of the Wangaroa natives, to kill and eat our Wesleyan brethren. They also threatened to cut off ships entering the harbour; and Sunday, the 6th inst., they actually seized a whaler, a brig belonging to Sydney. Fortunately Mr. White, one of the Wesleyan missionaries, was in the bay, otherwise they would probably have murdered a part, if not the whole of the crew. The captain and nineteen men escaped in two boats to the Bay of Islands, forty miles distant, leaving three men on board, whom Mr. White rescued from the hands of the natives. The following day Mr. White succeeded in getting possession of the vessel, after the natives had stripped her of everything, and injured her rigging, sails, and even hull, so as to leave her unmanageable. The wind being fair, Mr. White, Mr. James Stack, and the three sailors, assisted by four New Zealanders, took the vessel to bring her from Wangaroa to the Bay of Islands. The wind continued fair till they reached the Heads, when it shifted and blew hard. They endeavoured to hold their ground, but in vain. Their situation was truly hazardous, passing a dreadful night in this unmanageable vessel, destitute of hatches, dead-lights, pumps, compass, and quadrant. In the morning they discovered that the ship had drifted to a great distance from the land. But God was merciful to

them, and sent them a calm. They took to their boat, abandoned the ill-fated vessel, and reached the shore, twenty miles distant, greatly exhausted. Here fresh trials awaited them. The Lord, who had delivered His servants from the perils of the deep, delivered them also from the jaws of the cannibals. Soon after landing at the North Cape, they were surrounded by natives, who robbed them of their trunks, etc.; and no doubt would have taken their lives, and entombed their bodies in their bowels, but the Lord in mercy sent a friendly chief to their assistance, by whom their lives were preserved. The next day being fair, they sailed for Wangaroa, and arrived at home quite safe. Our friends must abandon the mission. We have held a meeting on the subject, and we have unanimously considered their lives in danger, should they remain among these people, and have advised them to look out for a new station. I have not had time to write any letter except this. Should my dear mother be still living, please to write her a few lines to let her know that you have heard from me, and that we are well, and very happy. Remember us to all our friends in Christ. CHRIST IS ALL AND IN ALL. There is much to discourage, but a great deal to encourage us.

"God has for some time been very visible in New Zealand. The Spirit will soon be poured out here, if the missionaries are faithful to their post. I very much lament my being here as an agriculturist, as agriculture under present circumstances cannot be prosecuted to any extent. If we can succeed in growing grain sufficient for the settlement, it will be well. I trust, as much as in me

lies, to raise a little corn. No other person must come to New Zealand for any other purpose than to preach the Gospel to the natives. They will hear, and THE GOSPEL MUST BE EFFECTUAL.—I remain, my dear sir, affectionately yours, RICHARD DAVIS."

"MARSDEN'S VALE, 6*th April* 1825.

"MY DEAR SIR,—Since my last letter things look very bad in New Zealand. The natives of Wangaroa still behave so very bad, that our Wesleyan brethren will quit their station as soon as possible. Mrs. Turner and family being away, the brethren think it advisable to stay a little longer to endeavour to secure some of their most valuable property, books, wearing apparel, and bedding. Should they succeed in removing the above-mentioned articles, there is no doubt that they must sacrifice the whole of their household furniture, tools, etc. etc. But I doubt their being able to save anything more, as the natives are proceeding from bad to worse. They grossly insult our friends, so that two very pious, devoted young men, who were left in charge of the house and premises whilst Messrs. Turner and White were at Keri Keri, considered their lives in imminent danger. They would have fled had they believed it practicable. But to leave the place they considered would have been certain death, had they fallen into the hands of the natives.

"The captain of the brig is still in the Bay of Islands, AND IS PURCHASING HIS OWN PROPERTY FROM THE NATIVES, WHO PLUNDERED HIM, WITH MUSKETS, etc. etc. This we have protested against, but in vain. In consequence of

the easy conquest of the brig, and of the captain's repurchase of his stolen property, the natives in this bay declare that it is a good thing to take a ship, and that the first time a single ship anchors in the harbour they will seize her. Should this be the case, the mission must quit New Zealand, as the shipping would doubtless unite to chastise the natives, and our lives, should we remain, would fall a sacrifice. We are all rather low in spirits at present. Oh that the Lord may lead us and keep us on that Rock higher than we! Our natives appear indifferent to persuasions or commands, and are in a very wild state. Thus Satan rages. May it not be because his time is short? Pray for us, my dear sir. Request all our dear friends to remember us earnestly in their prayers. When through grace we are able to rejoice in Christ, and our faith is strong, then the trials we are called to endure in New Zealand appear very small in our eyes, and affect us not. But alas! too often our faith is weak. Pray for us, that our faith fail not, but that we may be good soldiers of Jesus Christ. I have just heard that there is a ship in the bay, which will sell us some provisions. Thus hath the Lord provided for the support of His unworthy creatures. We are necessitated to have intercourse with the shipping—intercourse with a people who know not God, nor desire the knowledge of His ways, and are wallowing in all the vices of the heathen. We cannot go on board the greater part of these ships without beholding the adulterous intercourse of the captains and crews with the native women. The greater part of these people seem employed by Satan to incense the native mind against us.

What an account will these deluded sinners have to render in the eternal world of their conduct in New Zealand! This mission is at present in a dark state, surrounded by enemies before and behind. We have foes without and foes within. The hand of the Lord is clearly to be seen in the formation and protection of this mission. I am fully persuaded that the standard of the Gospel is upraised here, and that all the host of hell cannot pull it down. We may be obliged for a time to leave New Zealand. We may be entombed in the bowels of these cannibals. But the cause of Christ must prosper. Satan's power cannot hinder it. With propriety we may adopt the language of the apostle: 'Cast down, but not destroyed.' We are cast down in our minds for want of faith. "Lord, increase our faith." The civilisation of the natives has been attended to, and their temporal concerns have been greatly improved. But the proper work of missions, the evangelization of the heathen, is the FIRST duty to be discharged. Must we prepare, nay, can we prepare, our hearts for the reception of the Spirit of Christ? Certainly not. So I am fully convinced, that all we can do in New Zealand to civilize the natives will produce no spiritual result. They have been fed to the full, and now, like Jeshurun of old, they are waxed fat, and kick. NOTHING BUT THE PREACHING OF THE GOSPEL OF CHRIST WILL BENEFIT THE SOULS OF THE NEW ZEALANDERS. This, my dear sir, is my decided conviction. And in this conviction I trust, through grace, to live and die.—I remain, dear sir, your obedient servant,

"RICHARD DAVIS."

"Marsden's Vale, Bay of Islands,
18*th September* 1825.

"My dear Sir,—As from want of time I am unable to write to you fully as I could wish, I forward to you a duplicate copy of my journal to the Society, to inform you of the triumph of the Gospel in New Zealand. You will learn therefrom that a glorious work of grace is begun in this mission. The converted chief died Thursday evening last. There are many more natives of whom we have a good hope. I was much gratified by my visits to them yesterday. We are as happy in New Zealand as we need to be with our present portion of grace.

"It has pleased God to give us another son, 12th of last August. Pray for us continually. Remember us to our numerous friends. Tell them of our success.—I remain, my dear sir, affectionately yours, Richard Davis."

"The spiritual prospects of this mission have a brighter aspect than they have ever before exhibited since its commencement. I humbly trust that the Divine light of the Gospel is now beginning to dawn on New Zealand. Their superstitions are giving way. There is evidently a spirit of inquiry among them. Blessed be God, they will hear and attend to a preached Gospel. Glory to God, we have a good hope that the foundation of the Church of Christ is now laid in New Zealand. It is our privilege to rejoice in the blessed promise, that the gates of hell shall never prevail against it.

"*Sunday, 7th August.*—Messrs. Williams and Fairburn told me that Rangi, our hopeful chief in Waitangi, had

that day made an open and full confession of his faith in Christ, in the presence of many of his countrymen. Surely this is an evening long to be remembered. Blessed be God's holy name, that we have lived to see an heir of glory born in New Zealand, that there is a tattooed face looking to Jesus Christ. We hope there are many more natives not far from the kingdom of God.

"*8th August.*—Our hopeful chief, Rangi, sent for me to visit him at his place, Waitangi. I went this afternoon, and was sorry to find him so ill. I humbly hope that he is ripening for glory. He told me that his heart was big with love to Jesus, that he was very ill, but that he hoped his soul would soon be with Christ in the good place. I gave him a blanket to keep him warm.

"*9th September.*—Yesterday, Rangi, our converted chief, sent for me to visit him. Being absent, I could not go to him till this morning. Never was I so gratified by a visit to a dying bed as by this. I found him sitting without his house, sheltered from the wind by some reeds, against which he was reclining. He appeared very ill, and very thoughtful. After our first salutations, I questioned him respecting the state of his soul. He answered, 'My heart is filled with light and love.' I said, 'If you persevere in prayer, the light of the Holy Spirit will shine into your heart. But if you neglect prayer, you will find your heart very dark.' He told me that he had experienced this, as he had prayed much, and the great God had enlightened his heart, so that his love to Jesus Christ was very great, and the Spirit had spoken much to his heart. He related a dream, wherein he thought he was in heaven with Jesus

Christ. The countenance of this poor heathen betokened the inward peace of his mind, and set the seal of truth to all he had said. I now spoke to him in the strongest manner of the riches of God's love in Christ to all His people, and to himself as individually interested therein. I told him that I rejoiced in the happy prospect of meeting him in glory in the presence of Jesus Christ. He said he had greatly longed for a visit from me, as he had great love for me. Oh the dear uniting love of the adorable Saviour! Oh what a precious season was this visit to my soul! How my heart rejoiced in the salvation of this dear heathen!

"14*th September*.—News was brought that Rangi was dead. Mr. Williams and myself immediately started for Waitangi, and found him not dead, but very ill. We conversed with him on the state of his soul. He told us that his heart was full of light. We told him that if he believed in Jesus Christ he need not fear death. He replied, 'Why should I be afraid of the Evil Spirit? Do I not believe in God? The love of the great God in Jesus Christ supports me now.' We now consulted together on the propriety of baptizing him. As he had been spoken to before, and the subject fully explained to him, we simply questioned him on the nature of his belief. He replied, 'Belief has taken fast hold of my heart.' We were unanimously of opinion, that he was a proper subject to be admitted by that Divine ordinance into Christ's visible Church. Mr. Williams baptized him in the name of the Father, Son, and Holy Ghost. We were surrounded by natives, who seemed filled with awe whilst witnessing

the solemnity of the sacred ordinance. The name of Christian Rangi was given him at his baptism. Sweet peace seemed to have taken up its abode in Rangi's breast. I attempt not to describe our feelings on this occasion. It was a full reward to us for all our toil."—*Journal.*

"MARSDEN'S VALE, BAY OF ISLANDS,
5th January 1826.

"MY DEAR SIR,—We are living comfortably in New Zealand. Our dear children are happy in their station. Oh that the Lord may bless them with His early grace! Mrs. Williams most kindly assists in the education of our daughters, who are making good progress in grammar, geography, history, cyphering, etc. They were but badly off for books before the casks arrived, but now they are richly supplied. We are living here with Mr. and Mrs. Williams, who are very dear to us. Oh how sweet is brotherly love! We expect to remove to Kawa Kawa within a year.

"Our mission has a promising appearance. The fault will be ours if the heathen are not converted. They will hear the Gospel, and THE GOSPEL CANNOT BE PREACHED IN VAIN. A great alteration in the natives has been manifested within the last six months. Our native boys and girls learn to read and write very fast. One boy, who has been with us ever since our first arrival, can read Mr. Kendall's book, and write tolerably. We have in our employ a large number of natives who are under regular instruction, and, blessed be God, they are willing to learn. This season we have done all in our power to dissuade the

natives from going to war, and through mercy have succeeded beyond all expectation. We had a regular meet- with 'Hongi and the principal chiefs. A copy of the conference, taken down by myself at the meeting, I send you. (See Appendix II.) 'Hongi and a small party are gone to fight, but most of the people remain at their homes. Our prospects are very encouraging. If God's means are made use of in God's way, they will insure God's blessing. I know not, my dear sir, how happy I should be, were I but more devoted to the cause of Christ.

"Your account of the death of Mrs. Greenfield is very precious. May we follow her as she followed Christ! Yet a little while, and all will be over for ever in this world, and we shall be ever with the Lord. Oh, precious Saviour! oh, precious salvation! Mrs. Davis and the dear children unite in Christian love to you and all friends.—I remain, my dear sir, yours in the Gospel of Christ, RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
14*th January* 1826.

"MY DEAR SIR,—You have received an account of the death of Rangi, and of his body having been taken away by the natives. This was a great trial to us, but we were enabled to look above, and contemplate the dear departed having joined the blood-bought throng, and casting his crown down to the ground, saying, 'Not unto us, O Lord, but unto Thy name be the glory of my salvation for ever and ever.' The neighbours and friends were very much struck by the manner of his death. When death

is near, the natives are generally very fearful, and their fear stupifies and makes them insensible to surrounding objects. Rangi showed no fear, and was cheerful and happy to the very last. How precious is the salvation of Jesus Christ, whose mercies never failed the tempted soul! When visiting the natives, I have found the death of this man a resting-place. It has evidenced to them the power of Christianity in delivering from the fear of death those who have felt its power. Satan has endeavoured to persuade the natives that Rangi's death resulted from the anger of the New Zealand god. I told them that Satan was the god of New Zealand, and the principal chief of the great fire, but that he had no power to kill Rangi, or to afflict him after death, because the great God protected His people from the assaults of Satan during life, and at death received their souls to glory. I asked them if they would not like to die as Rangi died. They replied, This would be a great good. The natives of Te-puki continue very attentive, but I do not consider any of them to have been converted. They possess much head-knowledge. Frequently when, during our visits, strangers have been present, and we wished to speak to them on the fall of man, etc., our natives have themselves explained these truths, to our delight and joy. Indeed I believe that some natives have a greater degree of head-knowledge of divine things than many of the poor of England. It is consolatory to know that many faithful prayers continually ascend to the Father of Spirits on behalf of the sacred cause in which we are engaged.

"Nothing less than the manifested presence of the ador-

able Saviour can or will enable us to stand the fatigues of this mission. I find my nervous system is already somewhat shaken. A missionary in this country is likely to wear out very fast. This mission differs from all others belonging to the Society. A missionary in India is a gentleman, when his duties are compared with the fatigues required of a missionary in New Zealand. Yet I believe that no mission in the known world holds out greater encouragements to the faithful labourer in the Lord's vineyard than this. I bless God, that, although my fatigues are many, yet through His mercy I have no desire to be anywhere but here. I would not exchange situations with any individual in the world. Blessed be God for the privileges I here enjoy. Some of the natives are peaceable, well-disposed neighbours, and a few are faithful servants. Others are quarrelsome, ready to seize every opportunity to stir up strife and steal our property. Some, I believe, would pick our bones with great delight. I have been struck with the thought, that these poor natives have been stirred up by Satan to assault us, in order to alienate our affections, and to fill our minds with bitterness against them. O Lord, bless us, thy sinful, unworthy creatures, with the Spirit of Christ! Yet, by God's blessing, we have a general influence over them more than human. This is an earnest of future success. One thing is grievous to us, and must be grievous to every feeling mind, that we cannot behave to the natives with that degree of kindness and freedom we wish to do. Were we so to act, they would not be content till they had got our clothes from our backs. We dare not let them see that we are afraid

of them. If we betrayed fear, we should never have one moment's peace, nor be exempt from continuous extortions. Frequently they get offended by some trifle, and instantly throw off their mats, and attack us stark-naked. I have always found it best to meet them outside of our fence, and endeavour to laugh them out of their anger. In this I have generally succeeded. Being somewhat taller than my brethren, none have ever attacked me, except with menaces and words. Hitherto the Lord hath helped us, blessed be His holy name.

"Monday last I began to cut my wheat. I had thirty-five reapers, some with knives, some with shells, and my own men with hoops. This was, indeed, a novel sight, but their noise soon wearied me. After reaping a short time they began to glean the scattered ears, and sit down in groups and eat them. This was to them a feast. They behaved remarkably well the whole time I was cutting our little wheat, and rendered every assistance in their power for the small remuneration of a few fish-hooks to each. They are very fond of wheat, but grudge the great labour of raising it, because it yields a smaller produce of good food than what they obtain from the cultivation of sweet potatoes.

"On the 17th January I went to Te-Kawa-Kawa early in the morning. The first news I heard on my arrival was, that the natives had broken into my house, and stolen an iron pot and some potatoes. I expostulated with the chiefs, and charged them with their ingratitude to me. They were very insolent, and so continued for some time. Whilst in our boat, ascending the river, our natives re-

counted the many persons our young chief had murdered in the heat of passion. The insolent conduct of the chiefs, and the murderous spirit of our young chief, made me for a time quite nervous, and the sensible presence of God seemed withdrawn. Notwithstanding, I felt supported, and reaped as if nothing had happened. All at once I heard the rough voice of our young chief in the native village, not a quarter of a mile distant, scolding furiously. Whether he was my friend or my enemy I knew not. Should he take part against me, I knew not to what extent the other chiefs, ripe for mischief, might proceed. I felt nervous, and my legs began to tremble. But God was better to me than all my fears. The young chief had blamed the insolent chiefs for their bad behaviour to me, and effectually quieted them. This was a severe trial to me. I felt shut out from the world, surrounded by cannibals, and without a Christian brother to speak to. At night I strung my hammock to some stumps of timber on the bank of the river close to my boat, but got little sleep. The next day, having finished reaping, I returned home, doubly sweet to me after what I had undergone.

"—— and his wife have left New Zealand. They have long been a stumbling-block and offence to many. He was in the habit of drinking to intoxication one day, and the next day praying and repenting with many tears. His wife was the worst of the two, for she was an habitual drunkard, without remorse. He split on a very dangerous rock, imagining that he had been truly converted, and consequently could not fall finally. May the Lord have

mercy on his deluded, sinful soul. THE FINAL PERSEVERANCE OF THE SAINTS IS A SOUL-REFRESHING DOCTRINE TO THE HOLY, HUMBLE BELIEVER, BUT LET THE UNGODLY SINNER BEWARE HOW HE INTERMEDDLE THEREWITH. The Waitangi natives have returned from the Thames, where they had been to fight, and have killed the greater part of some poor people coming to Taiamai, under the protection of a chief who was absent when they met them. They then transferred their fight to the place of the late Christian Rangi, to punish the misdemeanour of a young man. They broke his arm, and beat him cruelly. They then butchered a poor slave girl in the most barbarous manner before the young man. They first cut off one arm, and then the other. They next cut deep gashes down her body, saying, 'I will have this part,' 'I will have that part to eat.' The merciless barbarians then cut off her legs while she was alive, and finally roasted and ate her. They told the young man that they had done this as a punishment for his crime. My soul is filled with horror and dismay. O Lord, in mercy interpose in behalf of these poor wretched heathen!

"Since our friends have gone to Sydney we have lived at peace till Saturday last, when Satan brought his forces against us. When about to sit down to dinner, a native rushed into our yard stark-naked, and began to dance from one side to the other. We soon got him out of the yard, notwithstanding his insolence. Soon more natives came with pigs for sale. Whilst endeavouring to buy a pig from a native less insolent than the others, three natives took a pig into Mrs. Fairburn's yard, and told her that she

MUST buy it with a blanket, or give them some food. Mrs. Fairburn, being alarmed by their insolence, sent for me. I immediately repaired to her assistance, and found the natives most insolent, and requested them to leave the yard. They became more insolent. A neighbouring chief who had been present walked away. My own natives kept at a distance, and did not come to our assistance. After some time one said to the others, 'Let us go.' I joined with his entreaty, and we left the yard together. He told me that the dog fastened near the gate had bitten him, and drew a hook from under his mat to kill the dog. I told him that the dog had not bitten him, and that he had told a downright falsehood. He became more ferocious. I dared him to kill both me and the dog. He then followed me out of the yard, and I had hoped that all had gone away, and I walked to my own door. Whilst in the act of returning to Mrs. Fairburn, the natives shouted 'Mrs. Fairburn is killed.' I sprang into her yard, and learned that, when I left the gate, a native snatched the tea-kettle from the fireside, and struck Mrs. Fairburn a violent blow on the arm. Being now roused, I thrust the native out of the yard. They all now took their departure, ashamed of what had been done. I told them that I should send to the shipping for assistance. This threat produced a good effect. Seeing that we were not afraid of them, and conscious that they had violated their own laws, they went away quietly. We followed them close till they were out of the settlement. Their bravado forsook them, and they said one to another, 'We must be gone.' Blessed be the Lord for His delivering grace.

"Since I wrote the above, we have experienced severe trials with the natives. A native said to me, 'Some naked boys on the beach are trying to kill one of your kids.' I went with my natives to protect my goats. The boys ran away, but a chief living with me caught one, and gave him a slight blow on the forehead with a stick, which drew blood. The boy ran to a chief who called himself his brother. A great chief present espoused the boy's part, so that for a time we were in an uproar. This chief then told us that a fight would come next morning to avenge the insult offered to the boy, but that he would prevent it if he could.

"The next morning this chief sent me a message, that the fight had reached his house in the night, and that he had turned them back. Being anxious to go to Te-Kawa-Kawa, I started in company with Mr. James Stack, a Wesleyan missionary. On our way back a large war canoe, filled with hostile natives, menaced us. Our natives, Mr. Stack, and myself were all alarmed. Finding it impossible to evade the canoe, I steered our boat boldly down upon them, but with a trembling heart. I passed close to the canoe without shortening sail. As we were sailing past they shouted, that they had broken open our house, etc., and that another party would attack us on landing. My heart sunk within me. My nerves were shaken to the utmost. Passing down the river we saw many Maoris on the beach about a mile from the settlement, from whom we expected an attack. Arrived at home, I learned that about 200 natives had been in the settlement, and had broken into a house built for our working natives, but

had not molested Mrs. Davis or family, nor entered their premises, but had greatly alarmed them.

The next morning I heard that another fight was coming to kill our native who had beaten the little dirty boy. I retained this native in our own house, and went out and sharply reproved the old chief who had headed the natives the day before. Believing my native in danger of his life, I summoned a party of Maoris to protect him. This armed party intimidated the old chief and our other enemies. Thus peace was effected, and the Lord mercifully delivered us, praise to His holy name. I never enjoyed the blessings of peace so much as after the host of natives had quitted the settlement. These trials have been grievous to flesh and blood. Oh for grace to lay hold on Christ in all His precious promises! What an enemy to the Christian is unbelief!

Mrs. Davis and the dear children join with me in Christian regards to yourself and ALL our dear friends.—I remain, my dear sir, yours very truly,

"RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
23*d October* 1826.

"MY DEAR SIR,—The cause of God is making a slow, yet, I trust, a sure progress in this land. Since my last I have had great cause to rejoice in the prospect before me. Our natives are more enlightened than they were. Of the chief, who has lived with us two years, I have great hopes. He has always conducted himself with great propriety. The last four months he has been more thoughtful. The

Lord seems to have revealed Himself to him in a dream as a Saviour waiting to be gracious. In his dream he saw the bottomless pit, and in it his sister, who had been dead some time. A voice asked him what he was doing there. He answered, 'I am going to pull my sister out of the fire.' The voice told him that he could not pull her out, and should be careful not to go there himself, which he could only avoid by believing in Jesus Christ. The voice added, 'Believe what the missionaries tell you. As Jesus Christ was the Saviour of the missionaries, so He will be your Saviour.' Next morning I observed joy beaming in his countenance at our family worship, and asked him the cause. In the course of the day he told me his dream. He is modest, kind, and affectionate, and accompanies me when I visit the natives, often helping me in speaking, and sometimes himself speaking feelingly on religion. The Lord hath been pleased to reveal Himself to His people of old in dreams, and is the same yesterday, to-day, and for ever. He changeth not. Another chief living with me behaves well, and is the only native who applies his mind to agriculture.

"My little wheat this year has been got in with great difficulty. I employed one party, and furnished them with hoes. They did no work, and took away my hoes. I engaged another party, but they would not work. I then appealed to the principal chief, who spoke to some natives. These went to work, and thus in twelve weeks, with the assistance of a European, to whom I paid out of my own pocket fifteen shillings per week, I got in six acres of wheat. The natives will not listen to anything I can

say respecting agriculture, but will listen with attention to the Word of Life. Secular concerns have hitherto been too much attended to. We are now all unanimous in opinion, that the only effectual means to convert the natives is a PREACHED GOSPEL. The brethren, one and all, have appealed to the Society that my time may be solely occupied in assisting them to preach the Gospel and instruct the natives. Oh that the Lord may be my Guide and Director! It is my wish to do good, and make the most of the little time I have to remain in this world.

"This mission is yet in an infant state, and hitherto has effected little. Now we have a brighter prospect. There is scarcely one individual who cannot proclaim to the natives in their own tongue the Lamb of God that taketh away the sin of the world. Our fields are white, and promise an abundant harvest to the faithful labourer. We have translated the three first chapters of Genesis, and I was able to assist with the little knowledge of Hebrew I acquired from you. I cannot tell you how much comfort I have derived from reading the Old Testament in Hebrew, particularly the 23d Psalm. Taylor's Concordance was a great assistance to us. Please to procure, and send to me as quickly as possible, Lowth's Isaiah, Horsley on the Psalms, and his Biblical Criticism, Wintle's Daniel, Newcome's Minor Prophets and Ezekiel, Blayney's Jeremiah, Mason Goode's Job, Fry on the Psalms and the Canticles, Frey's Hebrew Grammar interleaved, and all other books which you think will aid us in translating the Scriptures, or assist me in acquiring a more perfect knowledge of Hebrew.

"For a length of time it has been our opinion that the

missionaries had better live in a strong body together than be separated from each other. This may appear strange to our friends, but were they present in this field of murder and cannibalism they would clearly discern its imperative necessity. The hand of the Lord has been truly visible in our past preservation among this poor deluded, dark-hearted people.

"Intelligence of 'Hongi has reached us from Taiwanga, the chief who wrote to you (see Appendix II.), and who has visited him. God only knows what will be the result of 'Hongi's death. It is enough for the heaven-prepared soul to know that the Lord God Omnipotent reigneth. 'Hongi is a shrewd, thoughtful man, very superior to any other native I have yet seen. He is gentlemanly in his manners, and has ever proved the missionary's friend. I esteem him the greatest man that has ever lived in these islands. His name carries terror with it throughout the whole of New Zealand. Wonderful are the ways of God. Before missionaries resided in this country the Bay of Islands was the frequent scene of murders and atrocities. The natives from the river Thames and elsewhere continually made inroads on the Bay of Islands, killing, eating, and destroying. I believe that the whole of 'Hongi's family were slain by them. The arrival of missionaries brought shipping to the bay. From these ships the natives purchased muskets and powder, which enabled them to resist their enemies. The natives to the southward, finding the Bay of Islanders thus armed, ceased to invade them, and in their turn were attacked by their former enemies, who retaliated upon them their horrible cruelties.

"Should 'Hongi die, his death will rouse the whole of his friends. The New Zealanders are a peculiar people. When a chief dies they seize his poor slaves and kill them, that their spirits may go to their master in the other world to prepare his food and to wait on him. These furies next carry away and devour his pigs and potatoes, and lay waste his place. They next sit down and cry, and cut themselves. At the close they and the survivors feast all together on food secreted for the purpose. They consider the eternal world to be like this earth, where they shall have wives, and sweet potatoes, and go to war. They believe that after a time they shall die in that world and migrate to another. Their place of departed souls is at the North Cape, where they believe departed souls descend a steep cliff by a kind of ladder into another world. Their priests pretend to hold converse with departed spirits, and with a being they call a god, to whom they offer human sacrifices. Many of 'Hongi's slaves have been slain to satisfy this angry god, that he may be satisfied without the death of 'Hongi. They have many fabulous traditions. One tradition, that their forefathers came to the island in a large canoe, has the semblance of truth. The canoe may have been a Malay prow, which may possibly have brought their ancestors from that coast to New Zealand.

"Please to remit five pounds to my mother on receipt of this letter, and advance more on my account, should she require it. She was always a kind, affectionate mother to me, and, to the best of her knowledge, brought me up in the fear of God. Dear, dear parent, I shall never see her more on earth! Oh may I meet her in heaven!

"Pray, pray for me, my dear, kind sir, and for my poor heathen.—With my kind Christian regards to ALL friends, I subscribe myself, affectionately yours,

"RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
14*th December* 1826.

"MY DEAR SIR,—The spiritual presence of Jesus alone can support Christians in New Zealand. We know not what an hour may bring forth. The poor natives are like gunpowder. A little spark soon ignites them. Were it not for a superior power, we should have been swallowed up long ago. But the Church of Christ is built on the Rock of eternal ages, and neither Satan nor his emissaries can prevail against it. In New Zealand, missionaries must have their lights burning. They must eat the passover with their staves in their hands, that they may be ready to enter into the joy of their Lord. Christians mourn, and continually complain of their leanness, and know so little of the economy of Gospel grace because they are not diligent in the use of the means of grace. This, my dear sir, I have found by sad experience. Please write as often as possible. The letters of Christian friends are a stimulus to my soul. They bring fresh to my mind the many precious opportunities we once enjoyed together in the house of God. It will not be long before we meet around the throne. What a blessing is it to realize that our times are in His hands, who is wisdom itself! To meet again on earth I cannot anticipate, only to be reunited in glory. Precious Jesus! through Thy grace I trust to meet

my dear parents and friends in Thy presence to part no more for ever. I am happy in my family, happy in my brethren and sisters, and best of all, I am happy in my God. I KNOW THAT GOD IS LOVE. When you preach to any of my dear friends, tell them that GOD IS LOVE. Entreat them to be diligent in the use of the means, that they may be able to ENJOY Christ in His glorious covenant-offices, to KNOW their sins forgiven, to walk CONTINUALLY in sweet communion with God, ASSURED of their eternal salvation through Jesus Christ alone.—I remain, my dear sir, affectionately and humbly yours in the bonds of the glorious Gospel of Christ, RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
16*th January* 1827.

"MY DEAR SIR,—Since my last we have been variously exercised. We have been in the fire and in the water. The Lord hath been with us in six troubles, and we have His promise of being with us in the seventh.

"'Hongi assembled his own people for a war expedition against Wangaroa. The wind being contrary, his war canoes put into Rangihoua, where they committed many daring depredations, and all but stripped our people's houses. At Wangaroa he found the natives strongly entrenched, and prepared to fight. After having killed and eaten several stragglers he met with in the vicinity, he besieged the Pa, which in a few days was deserted, under cover of the night. 'Hongi pursued them with part of his men, and the night following fell on them while asleep. Some were killed on both sides, and 'Hongi himself was severely

wounded by a musket-ball. His party was victorious, and killed about twenty-two women and children, reserving the remainder for slaves. The natives of Wangaroa, who joined not 'Hongi in pursuit of his enemies, broke into the Wesleyan Mission-house, and plundered the missionaries of everything except what they had on. Blessed be God, they escaped with their lives. The evening previous they despatched a message to our friends at Keri Keri, and another to us, as our eldest daughter was their guest. Mr. Williams and myself started immediately for Keri Keri with thirteen natives, intending to proceed to Wangaroa. At Keri Keri another message reached us, that they had been robbed of everything and were on their way to Keri Keri. Accompanied by Mr. Hamblin and our cavalcade we started, and met our distressed friends six miles from Keri Keri, under protection of a friendly chief. So mercifully had the Lord dealt with them. Having walked about a mile and a half, they met 200 armed natives and the chief of Hokianga. They were greatly alarmed, and expected destruction. The chiefs told them to stop and sit down, then formed a circle round them, and ordered their people to pass on and attack the plunderers. Mary-Ann recognised the head chief, Ware Nui, a remarkable man, who had been for years a peacemaker among his countrymen. One of the chiefs accompanied them as a guard to Keri Keri. Thus the Lord mercifully delivered my dear child and friends from these savages. Oh that our souls may praise the Lord for these His mercies vouchsafed to us. This is a trying season, and God only knows how it will end. I trust the Lord of Hosts is with us, and that

the God of Jacob will be our refuge. I hope these storms are of a purifying nature, and that we shall thereby be better prepared for our work. Pray for us. Stir up the Christian world to prayer. Remember us very kindly to all our Christian friends.—I remain, my dear sir, yours in the best bonds, RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
20th January 1827.

"MY DEAR SIR,—The natives are in great disorder, suspense, and fear. 'Hongi is not dead. The ball entered his breast and came out just below the shoulder, close to the back-bone. He was wounded a week ago, and is recovering fast. Mr. W. Williams believes he MAY survive, but considers it doubtful. Should 'Hongi die, the Keri Keri settlement must be abandoned, otherwise the natives will rob the missionaries of their ALL. May the Lord in mercy preserve them from the insults of the natives.

"The principal chief of Wangaroa gave up the missionaries to be plundered. He is a very vile man, having received the greatest attention from the Wesleyan brethren. He is the identical man who murdered the captain of the 'Boyd,' and has murdered many of his countrymen. It was a great mercy that my dear child and the Wesleyan brethren escaped as they did. The greater part of the plunder is in the hands of the Hokianga natives, who, under the advice of the Wangaroa chief, went to plunder the missionaries. The chiefs of that tribe, called Patuoni and Enaene, have always been considered staunch friends of Europeans. Hence their treachery deeply affects our

minds. If those who have hitherto above all others befriended Europeans are capable of such iniquities, what must we expect from those who have been continually on the watch to injure us? But for the assurance that the Lord God Omnipotent reigneth, our hearts indeed would fail. How sweet are the promises of God's word to my soul at this season of trial! The word of God is indeed a treasure. Finite creatures cannot estimate the value of the Bible. How great is the love of God in the gift to man of His precious word! I hope the Christian world will be stirred up to prayer for us and our cause.

"The devotedness of our mission is calculated to rouse the malice and fears of Satan. All are united in the great and glorious cause. During the past year the mission has been prosecuted in a right spirit. Our present affliction will, I trust, draw us nearer to the Searcher of hearts, and stir us up to greater diligence in our great work. This is a trying season to all, especially to those who have recently joined us. Blessed be God, I have not heard from any one a disposition to draw back or give way. Our females are mercifully supported, and are resolved not to leave their houses until they shall be expelled by the savages.

"21*st January*.—We have just heard that a party of savages have assembled about a mile from us, and that 'Hongi is still alive, and means to proceed to Keri Keri as soon as possible. We must look above the creature, and fix our faith on the Creator. We are in good spirits. It matters not whether we are killed by the natives or die in our beds, if we are prepared by Divine grace for

God's kingdom of glory. After this long suspense we are anxious for deliverance. Oh that the will of God may be our will!—I remain, my dear sir, your most humble servant,

"RICHARD DAVIS."

"MARSDEN'S VALE, BAY OF ISLANDS,
25th January 1827.

"MY DEAR SIR,—At our prayer-meeting last evening I trust the Lord strengthened our faith and refreshed our souls. A letter was placed on the table by a messenger from Keri Keri, stating that 'Hongi was better, and likely to recover from his wound, and had besieged a Pa in Wangaroa, and had carried it by storm, and killed the greater part of its defenders. He sent an express to our brethren that they were safe as long as he lived, but recommended their removal should he die. He who raised up 'Hongi to protect the missionaries, can raise up another protector, for all hearts are in his hands, or can protect us without human instrumentality. In the destruction of the natives of Wangaroa by 'Hongi, I discern the fulfilment of the Scripture: 'He that sheddeth man's blood, by man shall his blood be shed.' Both parties cut off had taken the 'Boyd' and murdered her crew seventeen years ago in that harbour, and also had taken and plundered the 'Mercury' two years ago. He who actually murdered the captain of the 'Boyd' was the chief with whom our Wesleyan brethren lived. He has made his escape, but 'Hongi is resolved to kill him. He and his wife are vile characters. 'Hongi is determined to retaliate on them the

robbery of our friends. In his attack on the Pa he made use of two of the 'Boyd's' guns, filling them with stones. Being badly directed they produced no effect. This is the first time the New Zealanders have used cannon. If they can procure powder they will bring them into use. But as cannon are too heavy for removal from place to place, they can only be employed on the defensive.

"I hope the Society will not be discouraged by our accounts. The more a tree is shaken by the winds, the deeper it strikes its roots into the soil, and not only obtains a firmer hold, but also more nourishment for its branches. Our trials are a token for good, and this mission will realize the good if we are faithful in the path of duty. May the Lord make us missionaries in deed and in truth, and enable us to benefit by our late trials. When missionaries leave their native shores, they have many things to be divested of, many things to learn which cannot be acquired in the comfortable seminary at Islington, but must be learned in the school of experience,—the missionary field. A man may be a happy Christian, yet not qualified to be a missionary. A missionary must be endued with power from on high in order that he may be useful, and his usefulness will depend on his walk with God. While a Christian holds communion with God he is happy. While a missionary holds communion with God he is useful. If a missionary live the Gospel, he will preach the Gospel with effect. If he does not live the Gospel, he will preach it to little purpose. Humility is a Christian grace which makes its possessor happy, but is only found around the throne of grace. The Christian who

lives a life of prayer lives near the throne, and becomes imbued with that grace of heaven. No Christian grace is so much or so often counterfeited as humility. Even spiritual pride assaults the Christian clothed in the garb of humility.

"Remember us to all our dear Christian friends. Farewell, my dear sir, may the Lord be your shield, your strength, and your exceeding great reward!—I remain, my dear sir, yours in the everlasting bonds of the Gospel of Christ, RICHARD DAVIS."

"BAY OF ISLANDS, NEW ZEALAND,
24th March 1827.

"MY DEAR SIR,—Your account of the blessed effects of a faithful ministry gave me great pleasure. THE GOSPEL CANNOT BE PREACHED IN VAIN WHEN PREACHED IN SIMPLICITY AND WITH A SINGLE EYE TO GOD'S GLORY. The faithful minister preaches not only in the pulpit but in his family, and in ALL his concerns with mankind. He lives in sweet communion with his God. He partakes of the Spirit of Christ, and manifests it to the world. Formal fashionable religion seems to abound more in England than that which is practical and vital. I fear the Gospel is preached by many ministers because it is fashionable, and they wish to attach themselves to the evangelical party. Go on, speak boldly in the name of the Lord; THE GOSPEL CANNOT BE PREACHED BY THE FAITHFUL SERVANT OF CHRIST IN VAIN. I have seen a little of the world, and find that fashionable religion will go so far as to enable people to stand up as missionaries, yea, to go to

the very ends of the earth before they are detected. Such has been the case at Tahaiti, and in our own mission, but I bless God it is not so now.

"I am not surprised to hear of the dark state of ——. Fashionable religion may do for man, but will not do for God. It may pass current in this world, but not in the world to come. They that are Christ's have crucified the flesh with its affections and lusts. They who have not the Spirit of Christ are none of His. Believers are united to Christ, and must possess His Spirit and be like Him. Many serve God so as to leave ministers in doubt as to the state of their souls. They possess a head-knowledge of religion. They attend the means of grace, feel under a preached Gospel, and respect the people of God. They proceed thus far and no farther. But the humble believer goes on from grace to grace, and from strength to strength. Nothing satisfies him but being like his God. This is the soul to whom the Lord unfolds and reveals the riches of His grace and the glories of His kingdom. This is the soul that KNOWS the joyful sound, and rejoices in the hope of the glory of God. He KNOWS he is born of God, because he loves the brethren. He loves the brethren, because they possess the Spirit of God. I fear many poor half-hearted souls, fashionable religionists, will find themselves out of Christ when they go out of the world.

"Very little had been done to evangelize the Maoris before our arrival. Only one individual could speak intelligibly to the natives. The efforts to teach the natives the civil arts of life had totally failed, and they know no more

of these arts than their forefathers knew before them. The necessity of learning the New Zealand language had been little considered. Without the knowledge of this tongue, a missionary had better be in England, being of no real use to the mission. I have no doubt that the New Zealand language will be found very copious and beautifully figurative.

"Early last morning we heard a very sharp fire of musketry, and saw several war canoes pass rapidly by our settlement. They were coming down the river to attack us, but were met by our old chief three miles off. Providentially other chiefs interposed and reconciled the angry parties, and so the matter ended without bloodshed. Oh that the Lord may make us truly thankful for this deliverance, so mercifully wrought out for us by Him. Since then peace has prevailed.

"Mrs. Davis and the dear children are all well, and desire their Christian regards to you and all friends.—I remain, my dear sir, yours affectionately,

"RICHARD DAVIS."

"SYDNEY, NEW SOUTH WALES,
17*th September* 1827.

"MY DEAR SIR,—We arrived here 15th of August, after a tedious passage of twenty-four days, the wind being contrary, having been deputed by the New Zealand Committee to confer with the Committee here. I have received the cask sent to me with presents for ourselves and our natives. To our kind friends I return my best thanks. May the Lord prompt us to greater diligence in our mis-

sionary work, that we may evidence our gratitude for these favours!

"To-morrow I hope to leave this land of monopoly and spiritual deadness. The Gospel is preached in both churches in Sydney, by Rev. Messrs. Cooper and Hill, but alas! with little apparent effect. This is truly a land of darkness and pride. The ladies are very fond of dress. Nearly the whole of the female part of the community are devoted to gaiety, and many are much addicted to drunkenness, etc. etc. The generality of the girls, on attaining the age of ten or twelve years, are dressed up more like wax-dolls than human beings. The consequence is that many are ruined. They marry very young; some as early as the age of fourteen years. The archdeacon is diligent and active, particularly in the promotion of schools. In his visitation charge were many good things. But neither in the charge nor in the sermon was there a clear inculcation of Gospel truth.

"I have had 400 copies printed of the portion of the Scriptures translated into the Maori tongue. I enclose a copy for your acceptance. The expense of printing these 400 copies is £41. I trust the Society will send a printer to New Zealand, to avoid this heavy expenditure in future.

"My poor soul is deadened by my abode in this wicked place. I hope soon to return to my family and friends. Oh pray, pray for me, that I may continue faithful. I am often much depressed in spirits from the wickedness of my heart.—With kind regards to ALL friends, I remain, my dear sir, yours affectionately, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS,
5th December 1827.

"MY DEAR SIR,—Blessed be God, we have reason to hope that He has displayed His almighty power in the conversion and happy death of another New Zealander. It appears, from his own confession, that he had been in the habit of making a mock at religion until after his return from war, 20th of last April. Since which time he was convinced of sin under the preaching of the Word, and has been instant in prayer. The natives themselves bear ample testimony to his devotions. Our brethren say that his end was peaceful and happy. Is not this another brand plucked from the burning? Oh, praise the Lord for His victorious grace!

"A few days ago we heard of the most awful death of —— (See mention of him and his wife, p. 77). After having been continually drunk for six weeks, he was found dead in his house. Mrs. —— was not dead, but was not expected to survive her husband long. Of the two she was the worst character. Their two children are in New Zealand, and turn out well. One is converted, and of great utility. The other is in a hopeful state.

"Yesterday being Sunday, we were greatly annoyed and tried by an insolent mob of wicked natives from a place called Matahuri, twenty miles to the north of the Bay of Islands. We being all assembled at Sunday worship, they entered our premises without resistance. Mrs. Davis was in bed very ill. Providentially they passed our abode, and went into Mr. Fairburn's, who turned them out with trifling loss. Some sprang over Mr. Williams's garden-

fence, who expelled them, notwithstanding their insolence. At length we got the unruly mob, about 120, to sit down, and spoke to them closely and at length on the things of God. Evidently they had no desire to listen, but fixed longing eyes upon our potatoes. Having baskets, we expected they would have taken them. But the Lord of Hosts was with us, the God of Jacob was our refuge. He put a hook into their noses, and a bridle into their jaws, and led them back by the way they came, so that they did not injure us. It is no small thing to be a missionary to these heathen tribes. Our trials are many, grievous to flesh and blood. The next morning these ruffians crossed the bay, fired the house of Captain Duke, and stole his property. His loss is estimated at £160. The chief who headed these marauders had just heard of the transportation of his son at Van Diemen's Land for cutting a ship's cables, by which act she was wrecked. He will doubtless seek revenge, and will revenge himself unless the Lord restrain him. In this mob was an Englishman, whose face was tattooed like the natives.[1]

"The seeds you sent me are all growing, except those of the gooseberry. With us, in this part of New Zealand,

[1] This man I subsequently met at Southampton and Ryde. On being closely questioned, he confessed to me that he had four wives in New Zealand, and had feasted on human flesh. In him were concentrated all the vices of civilized and savage life. The lowest dregs of Portsmouth were appalled at his iniquities, and spurned his society. Yet even this criminal apostate, when sharply reminded of his responsibility for sins committed, especially for the evil example he, a baptized Christian, had exhibited to the perishing heathen, trembled at a judgment to come, and the tattooed lines on his swarthy face assumed a more purple hue.

the English gooseberry grows into a bush but does not mature fruit. Many plum-stones are growing rapidly. The peach and cherry-stones are not yet above ground. We have one hundred peaches on a tree, raised from a stone formerly sent. I have now in my garden, apples, peaches, and quinces on the trees, and grapes on vines, orange and lemon trees which have not yet borne fruit; also pears, loquats, Cape-gooseberries, walnuts, figs, English currants, plums of many kinds. I have a very fine bed of asparagus, all common vegetables, and raspberries and strawberries in abundance. Yesterday I cut my first cucumber for the season, the produce of your seed. The melon-vines are very fine and promising.

"I have been instructed and edified by reading Fry on the Psalms and the Canticles, the works of Ambrose Serle, and Douglas on the Advancement of Society, a first-rate, scientific writer.

"31*st December* 1827.—The last day of the old year is truly a solemn season. How many changes have taken place! We have been preserved from the rage of savage heathens, whilst the Wesleyan Mission atWangaroa has been broken up. Troubles seemed close at hand, but God preserved us from our enemies. Many times the heathen have surrounded us, but God has been our refuge. May these blessings and mercies never be lost upon us, nor forgotten by us!

"10*th February* 1828.—Yesterday I discovered that Satan had tempted our domesticated natives, and had instigated two of them to take to themselves second wives. As such abominations could not be allowed in a mission

settlement, and yet the men were promising characters, and very far advanced in general knowledge, I was for a time in doubt how to act so as to separate these men from their second wives, and yet not to drive them from the settlement. I spoke to them in private, explained the evil of which they had been guilty, and told them in plain terms, but feelingly and affectionately, that if they persisted in keeping their second wives they must quit. After a day of painful suspense to us, they consented to put away their second wives, and to conform to our rules. May the Lord make us truly grateful for this victory over the prince of darkness!

"We have now living with us, and under regular instruction, ninety natives, eighty-three of whom are fed daily by my own hands. As I can do nothing in agriculture, I am desirous to make myself generally useful. We feed our natives chiefly with seconds flour, for which we pay about 11s. for 100 lbs. We allow to each native a quarter of a pound for a meal, so that each native eats three-quarters of a pound of flour per day, when fed on flour only. We feed them on potatoes and Indian corn when we can procure them. The flour is not more than half the food the natives require. But those who work for us receive each an article of trade for each month's work. These articles the natives generally exchange with their relatives for potatoes, etc., so that the natives are only nominally fed by the Society, as they get nearly half their own food themselves. Flour is the cheapest food with which we can feed them. Our natives are all scholars, both old and young. Those who come to live with us are not fed unless they attend school.

"11*th March* 1828.—To-day I returned from Keri Keri, where I had been looking after the cattle. During my stay there, news was brought of the death of the great 'Hongi from the wound he received when he took Wangaroa. Looking after the cattle in company with Messrs. W. Williams, Clarke, and Puckey, Mr. Clarke and myself were a little distance from our friends when we saw two naked savages armed approaching us. We ran to join our friends, and the two savages came down upon us. I boldly asked them where they were going, and what they wanted. They replied, 'Hongi is dead, he died the day before yesterday.' It is evident that they were disappointed when they found out who we were. One of these men killed a European sailor when I first arrived in New Zealand. In the afternoon we met the whole of the Napuhi tribe going to Wangaroa. They behaved peaceably and well. So far from molesting us, they paid us every possible respect. They were unwilling we should know that 'Hongi was dead, lest we might be alarmed. In a few days the death of 'Hongi was confirmed, but nothing serious is likely to result therefrom. So mercifully doth the Lord deal with us His most unworthy servants.

"18*th March* 1828.—The natives are preparing to go to Hokianga to attack that people. Some of the chiefs, not being able to make peace themselves, wish us to go to make a reconciliation. Rev. H. Williams and myself have volunteered to go in company with as many as are willing to join us. May the Lord bless us with wisdom and discretion, and effectually prepare us for His important work!

"20*th March* 1828.—This morning Mr. Williams and myself set off in company with Rewa, the principal Napuhi chief, towards Hokianga, expecting to fall in with the army at Puke Nui.

"21*st March* 1828.—This morning we proceeded on our journey. About nine o'clock A.M. met a large party of natives going to join the army, and went on with them. Between one and two P.M. we reached the camp.

"22*d March* 1828.—After the natives had prepared their sheds, and we had pitched our tents, we went round to the chiefs to urge them to make peace. The chiefs would not allow Rewa to go, but permitted us to offer conditions of peace for them. We readily undertook the embassy. We were kindly received at the Pa by the Hokianga people, who listened with delight to proposals of peace, and wished peace to be settled immediately. When we returned to the army, most seemed pleased with the prospect of peace. In the evening we went round the camp, and requested the chiefs to sit still to-morrow, because it was the Lord's day. To this they readily consented, and some called aloud, so as to be heard by the whole, that to-morrow was the Sabbath, and all must sit still. Truly the Lord is honoured among the heathen. May He take to Himself his great power and reign over them!

"*Sunday,* 23*d March* 1828.—Messrs. Williams and Clarke went to the Pa to visit the enemy; Mr. Kemp and myself remained in the camp to speak to the army. We hoisted a flag as a token of the Sabbath, expecting to have had family worship with our natives before address-

ing the army. As soon as our flag was hoisted they came together, and the chiefs arranged them in order. Surrounded by about five hundred immortal souls, we gave out a hymn, and prayed and addressed them. Mr. Kemp spoke first, and I closed the discourse and concluded with prayer, all in the native tongue. As many did not attend, we went round the camp twice and conversed with the people in their own sheds. The natives were very attentive, and behaved well all day. No riotous noise has been heard. Our camp resembled a country fair in England, but with far less wickedness. These poor heathen will rise up in judgment against many Christians at the last day.

"24*th March* 1828.—This morning two of the principal men breakfasted with us in our tent. We requested that peace should be made that day, and agreed to go with one of them to select a proper place for the conference. We fixed on a place near a deep ditch, which was to be between the two parties, and hoisted our flag. We then went into the enemy's Pa. They were most glad at the prospect of peace. We then left the Pa, taking a chief with us to the neutral ground, which was not a musket shot from the Pa. The army now marched down in regular order, each tribe by itself, and took their stand on the neutral ground, and formed one body on their side of the ditch. They had then their war-dance, and fired a volley of musketry. They had a second dance, and fired a second volley. During these manœuvres the other party formed themselves into a solid body close to their Pa, but did not advance until they were called. They then came within twenty yards of the army and danced, and fired

twice. The chiefs made their speeches, and peace was happily concluded. During the whole time we stood with some chiefs from both parties on the neutral ground, so that had peace not been made, and they had fired, we must have fallen the first. The Lord was gracious to us and to the poor heathen in bringing this sad affair to so auspicious a termination. Many shots were afterwards fired by evil-disposed persons on both sides, but no one was wounded. The natives dispersed immediately. The Wesleyan brethren came with their boat, the Pa being situated on the bank of a navigable river, and we reached their mission settlement the same evening. Early the next morning we started for Keri Keri, which we reached at five o'clock P.M. We then took our own boat and arrived safe at home the same night, having journeyed nearly fifty miles in the course of the day.

"Thus was brought to a happy conclusion one of the most alarming circumstances which has ever occurred in New Zealand since the commencement of the mission. Had these rival parties fought, much blood must have been shed, and what the result might have been no one could have foreseen.

"Pray for us, that we may be faithful and diligent in endeavouring to make known a Saviour's love to the perishing heathen.—I remain, my dear Sir, yours very affectionately in the bonds of love,

"RICHARD DAVIS."

CHAPTER VI.

MISSIONARY OPERATIONS FROM THE DEATH OF 'HONGI, MARCH 1828, TO THE MARRIAGE OF HIS SECOND DAUGHTER, MATILDA.

Loss of the "Herald"—Threatened Assault by the Southern Natives—Hooping-Cough brought into New Zealand from Sydney—Examination of Schools—Seeds from England—Assault by a Chief—Road-making—Two eldest Daughters Communicants—Ship "Haweis" captured and re-captured—View of Prophecy—Study of Hebrew—Opinion of Commentaries—Attack of Natives—Taiwanga and Peter—Cost of Potatoes, Indian Corn, and Pigs—Atrocities of Natives—Baptism—Religious State of Natives—Battle in view of the Settlement—Seeds from England—Conversion, Baptism, and Death of Rapi—Baptism of Six Natives—Parable of the Ten Virgins—Conversion of Ripi—Baptism of Eight Natives—French Discovery Ship—Marriage of his Second Daughter and of two of his Natives.

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
2d April 1828.

"MY DEAR SIR,—This is not a time for Christians to hide themselves, or for ministers to be backward to declare the whole counsel of God. Religion is become fashionable. Satan has never made use of a more plausible or more dangerous temptation. Satan counterfeits his coin so well, and it passeth so current in the fashionable world, that the follower of Christ scarce knows how to distinguish genuine religion from that which is fictitious.

"I can spare but little time for writing. But if my poor letters have the smallest tendency to stir up missionary

zeal, I am satisfied and thankful. My life is a very busy one at present. We have much to do, and there is very much to be done. The work of the Lord, I trust, prospers and progresses here. Last Sunday my visit to my poor natives was very pleasing. The principal chief was pointed out by his people to me as a man of prayer. They told me that he prayed twice a day with his family. From my former letters you will learn the influence the Lord hath been pleased to give us over the native mind. Surely this is a token of good. The natives did not understand the nature of our mission to them till quite recently. Thousands of pounds have been expended in vain to promote their civilisation. When I first arrived here, one person only could speak intelligibly to the natives. Everything was to be done with the axe and the hoe. I was told that AN AXE WAS THE BEST MISSIONARY FOR NEW ZEALAND. How any Christian, how any minister, could imagine that an axe was the best missionary for New Zealand, I cannot understand.

"To wear out in the service of God, while living and walking in the light of His countenance, is a privilege indeed. But, alas, my leanness, my leanness! My poor heart is often barren, very barren indeed. My time is much occupied with the local concerns of the mission, and my close attention thereto very often draws off my mind from God. At times the Lord is pleased to shine His graces into my heart, and to refresh my soul. Oh the value of a believing view of Jesus our gracious Redeemer! How refreshing to the weary soul! To be a missionary is a great, a solemn, an awful responsibility.

From the sense of that responsibility agriculture was, as it were, a shelter. But agriculture having been found impracticable, I am obliged to stand forth a missionary. Oh, who is sufficient for these things! How awful to have to stand between God and never-dying souls! The translation of that holy Word of God, whereby the poor natives will be either condemned or acquitted at the last day, is a solemn responsibility. I need not request your prayers. I know you pray for us.

"*Sunday, 6th July.*—This morning we met around the table of the Lord. Oh that we may each experience that we have received spiritual strength, and manifest it hereafter by diligence in missionary work, and striving more earnestly to do Thy will, O God! There can be no standing still in the Christian's course. To stand still is to go backward. O God, make us more anxious for the salvation of the souls of the heathen!

"That the Lord may bless you and dear Mrs. Coleman with continual communion with Himself is the hearty prayer of,—Yours affectionately, for the Gospel's sake,

"RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
6th October 1828.

"MY DEAR SIR,—The cask of presents duly arrived in good order. I need not tell you how thankful I feel to my many kind friends. It is impossible for any one who has never been circumstanced as we are to enter fully into our joyous feelings on these occasions. Blessed be the Maker of heaven and earth for His mercies towards us!

Oh that our thanks to Him may keep pace with our mercies! The seeds are a prize indeed, enhanced by their quick passage from England, and by their reaching us in planting time. Our missionaries talk of returning public thanks to our friends for this very valuable collection of seeds. But I am not yet convinced of the propriety of this practice among sincere and faithful followers of the meek and lowly Jesus. During the whole course of His incarnation He seems to have avoided human praise as much as possible. And the more we are like Him, the more happy we shall be.

"When Mr. Charles Davis left New Zealand, I was on a voyage to the southward in the 'Herald' visiting the natives, and looking out for a supply of food for our schools. The voyage was not unpleasant. Though we did not succeed in obtaining the supplies of food we were in quest of, yet we were able to speak of the things of God to many natives who had never before heard the Gospel. Oh that I had a greater desire to travel more to make known the savour of a Saviour's name! His name is indeed as ointment poured forth to the meek, the lowly, the humble, and the penitent soul! Oh when will the natives of this land feel the power of redeeming love! The ever-blessed God protected us during the voyage, which was not without danger. We went where no European vessel had ever been before. After having visited Town-point in the Bay of Plenty, we weighed anchor, and stood away for the east Cape, and afterwards brought up at the western point of High-land Bay. We visited the natives on shore, and spoke to them from the vessel, proclaiming the everlasting Gospel. May

we not hope that the seed, even thus sown, may hereafter produce fruit? Oh for grace to sow in faith, that we may reap in joy. Oh pray to the Lord to make us missionaries in deed and in truth.

"Whilst with these people, we heard of a navigable river not more than ten miles distant, which had never been seen by Europeans. Mr. Mair and myself and one native went on shore to explore its entrance before we moved the vessel. After landing, our first sight was the spot where they had been roasting human flesh. This filled our souls with horror, and chilled our spirits. Proceeding towards the mouth of the river we found a dead body, and another, and another. In fact the beach seemed strewed with the dead! We now turned back without having seen the mouth of the river, evidently a spacious river, which our fears deterred us from exploring. We walked back cautiously, with our guns on our shoulders, close to the water's edge, to guard against surprise. As soon as we were seen returning, a boat came from our vessel and took us on board, to our no small joy. When on board, we saw natives quite naked rush from the woods along the beach towards the river. But the Lord delivered us out of their hands. Afterwards the weather being hazy, and a stiff gale blowing from the north, we put into the snug harbour of Tauranga, where we anchored two days, and returned home in safety. You will have heard long ere this of the loss of the 'Herald.' You hear of it, we feel it. But in the midst of judgment God remembered mercy, and spared our friends. Two days before a vessel was lost on the same coast, and on the same spot, and all hands

perished. The 'Herald' being a very strong vessel did not go to pieces. Thus God saved our people. I believe the Lord has taken the 'Herald' from us in mercy. In fact all He does is done in love and mercy to His people.

"All my sorrows and all my difficulties spring from a corrupt heart and a polluted nature. There is nothing from any other source worth naming. The poor natives living with us are becoming more and more thoughtful. My Te Puke people call me their father, and seem inclined to listen to me and my advice. They live orderly, and do not go to fight. I hope the Lord has mercy in store for them, and that ere long they will cry out, 'What shall I do to be saved?' All we can do is to preach Christ to them, in simplicity and godly sincerity. Where Christ is so preached, a blessing MUST result. But Christ must be preached in EVERY sense of the word before either a minister or missionary can expect fruit. All must be in the spirit and mind of our dear Redeemer, or there will be little or no effect. In our dear Jesus it is our privilege to live above the world. If its temptations or cares affect our peace, the fault is our own, and there is in us something not right, some cherished feeling which ought to be cast out. An eternal sunshine of communion with God is the privilege of, and ought to be enjoyed by, every truly truly humble soul. Perfection in ourselves in this life is impracticable, but the fault is ours if the blessed Spirit does not continually shine the eternal perfections of our exalted Saviour into our souls. In this sunshine of the soul it is our privilege to rejoice, and we will rejoice. This sentiment I held before I left my native shores.

Some consider me singular, and some under a delusion, in expecting so much from God in this life. But as Christ has set no bounds to this covenanted privilege, we do ourselves an injury, and manifest unbelief, when we say, 'So far will I go and no further.'

"The doctrine of the glorious reign of Christ upon earth, and the probability that it is near, even at the doors, must refresh the soul of every Christian who receives it. That this glorious period will come, and that it is near, I have no doubt. Precious Lord Jesus, come quickly! Why are Thy chariot wheels so long delayed?

"Of late we have been threatened by natives, expected to invade the Bay of Islands, and to assail all missionaries, ourselves more particularly. This threat has made us thoughtful, for they may kill us, or even do worse. BUT THEY ARE MEN!!! I trust the Lord is our Guide and will be our Protector.

"12*th November.*—To-day I have redeemed another slave; I have now redeemed five, and they all turn out well. I pray that they may become sons and daughters of the Lord Almighty. The greatest instance of civilisation I have seen is, that slaves living with us are permitted to marry free girls. I have had two instances of this among my domestics. Oh that they may speedily be united in the bonds of redeeming love!

"1*st January* 1829.—I am once more permitted to write the date of another year. Oh that I may live this year near to God, and be fully and altogether devoted to missionary work!

"10*th January.*—I accompanied Mr. S. to visit some

natives on the coast. While he was addressing one party I endeavoured to assemble another. The chief refused to come to me, and I went to him and stated the purport of my visit. They soon used bad language, and threatened to strip me, because I had given people medicine and they had died. One shouted out, 'Take his hat, strip him of his clothes.' But the Lord mercifully preserved me from insult. How much we need of the spirit and mind of Christ to enable us to bear with these poor creatures in the spirit of the Gospel!

"With my kindest Christian love to dear Mrs. Coleman and ALL friends,—I remain, my dear sir, faithfully and affectionately yours, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
20*th January* 1829.

"MY DEAR SIR,—I have been much disappointed from not having received more letters from my once loved and respected friends in England. If they have forgotten me, I shall never forget them. The names of many are engraven on my heart. Their silence is past my comprehension. My cause I leave with my God. But if they think it not worth while to write to me, I hope they do not altogether forget us or our cause in their prayers.

"Since my last we have been preserved among the poor heathen, and kept in peace. We are continually receiving undeserved mercies from our God, yet we have not been altogether without our trials, which doubtless are necessary for us. Satan has stirred up the minds of the natives against us. During the last six months hooping-cough,

brought by a brig from Sydney, has prevailed among natives and Europeans, I myself have had it with five of my children. Many of the natives have died of it. This cough is attributed by the Maoris to the anger of our God. Some say that our God has killed those who have believed, and some that He has killed others for not believing. Some declare that we are sorcerers, and that we have killed by sorcery, because they do not believe in our God. I believe that THE GREATER PART OF THE NATIVES CONSIDER THIS DISEASE A JUDGMENT FROM GOD UPON THEM ON ACCOUNT OF THE WHITE PEOPLE THEY MURDERED AND ROBBED YEARS AGO. The hooping-cough was certainly never previously known in New Zealand.

"The schools of our settlement, containing above 100 natives, are flourishing. Six weeks ago there was a public examination at Paihia. All the scholars of the mission were collected, examined, and rewarded according to merit. Besides reading, writing, and arithmetic, they were examined as to their progress in general knowledge. Hats, tailoring, and carpentry were exhibited by the lads, and garments made by the girls. The order and cleanliness of their gardens and houses were examined, likewise their general behaviour and conduct. After the examination, the natives dined together on beef, pork, fish, sweet potatoes, and pudding. In the evening, the boys had an allowance of grog, and the girls drank tea together. Several neighbouring chiefs attended, and seemed highly delighted. Could we procure food, we might double or treble our numbers. I have endeavoured to grow wheat, but from want of land and means have not succeeded

to any extent. I have planted potatoes, which answer tolerably for the support of our schools. This cultivation I hope to extend as fast as I can enclose lands. Seconds flour we procure from Port Jackson so cheap, that the whole expense of feeding a native is less than 1½d. per day. We give them a ¼lb. for a meal, which they make into thin paste, and are well satisfied. The working men receive an axe per month for wages, wherewith they purchase provisions. So that with what they grow themselves, and the shell-fish they catch, etc., they live well. But now, from the low state of the Society's funds, our colonial supply of flour is curtailed, and we are obliged to refuse many natives applying for admission to our schools. What is the Christian world doing? Surely they know not our state, that this mission should be allowed thus to languish. Oh, my dear sir, lift up your voice like a trumpet. Proclaim aloud the state of this mission. 'The earth is the Lord's, and the fulness thereof.' When our wants are known, I trust we shall no longer want the means.

"The friends of the mission in the colony have long known our anxiety for supplies of food. Yet four ships in succession have publicly left their port for New Zealand without a single line to us, or any supply. One captain applied for letters, and was told there were none.

"30*th January*.—A part of these supplies has just been received, accompanied with a kind letter. Blessed be God, this has diffused general satisfaction.

"I have the most valuable garden in New Zealand. The seeds of the hazel, oak, birch, have failed. I have raised a few plants of the laburnum, and many of the bladder-

senna. The cones of the pine are reserved for another year. The culinary seeds have all been productive, and are most valuable. I should feel very thankful for some apple-pips, and rhubarb seed, and a few acorns. I have one fine oak plant growing from an acorn brought from Goathill, and one white thorn plant, and have written to Mr. Coates to send me some haws.

"With our joint sincere Christian regards to ALL friends, —I remain, my dear sir, truly and affectionately yours,

"RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
4th February 1829.

"MY DEAR SIR,—Hitherto the Lord hath helped and preserved us from savage insult and ferocity, so that we have lived in peace in this land of darkness and the shadow of death. Once only have I been insulted in this country. This occurred about a fortnight ago, when I visited natives in the interior. In the morning, we reached the place of a friendly chief, where we left our natives who had carried our tent and luggage, whilst we proceeded to the adjoining villages to proclaim to the people the kingdom of God. Ere long a party who had been on a plundering expedition returned. One of the chiefs threw off his mats, and declared he would fight me, at the same time presenting his gun. Another chief prevented him from using his gun. Enraged, he rushed forward, and endeavoured to wrest my umbrella out of my hand. I asked him the cause of this assault. He replied, he had been told that I had threatened to cut off his head with a pair of scissors.

I told him it was a falsehood, a mere idle pretence. Finding that he could not wrest the umbrella from me, he snatched my hat from my head, and ran off. Another chief caught him, took the hat from him, and returned it to me. He now cooled down, finding he could do nothing against me. The whole now attacked us, but were prevented by the chiefs from stealing our goods. The very chief who had assaulted me protected us from spoliation. They now told us we might proceed on our journey, after we had eaten with them. These affrays would have alarmed a missionary just arrived from England, but we, being acquainted with the native customs, were not much alarmed, though such circumstances are trying to the nervous system. Thus the Lord delivered us out of the paw of the lion, and out of the paw of the bear, so that they were not permitted to harm us. My constitution has suffered considerably. O that we may all stand prepared to enter into the joy of our Lord! It is a blessing to the Christian to know that there may be only one step between him and his Father's home. I am much worn down by fatigue, but there is a rest that remaineth for the people of God.

"I have turned my attention very much of late to road-making. Could I make a waggon-road into the interior, it would open the country before us, and afford a hope of our being able to make an English farm. We are now fencing in paddocks, and preparing to sow them to grass, to procure food for working bullocks and horses. Road-making is a difficult undertaking, and will occupy much time, because of the broken state of the country. If a road can be made and a farm cultivated during my short

life, it will be all I can do. Pray, O pray for me, that God may direct my steps and guide me His unworthy creature!

"With pleasure I inform you that my two eldest daughters have joined the visible spiritual Church of Christ on earth, and I hope are maturing to join the Church triumphant. May the Lord make me thankful unto Him for these His UNSPEAKABLE mercies! Mary Ann is likely to become very useful. She has acquired a great knowledge of the Maori tongue. No female in the mission surpasses her. Through mercy her abilities have been improved by education. To see my children walking in the way of everlasting life, and becoming useful, is all I can wish for them.

"My kindest Christian regards to all friends known and unknown. May the grace of our Lord Jesus be with you all. Amen!—I remain, my dear sir, yours truly and affectionately in the best bonds, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
16*th April* 1829.

"MY DEAR SIR,—The loss of the 'Herald' was at the time a source of much sorrow, but that the Lord took her from us in mercy is now as clear as the sun at noon-day. I have given you an account of our last voyage to the southward, a voyage of danger seen and unseen. At one place the natives appeared friendly. But by these very natives we should have been cut off, had not God who holdeth the hearts of all men in His hand delivered us. Of the hostile party we were aware, but with the apparently friendly natives we deemed our-

selves secure. But God seeth not as man seeth. We thought ourselves secure when in the most imminent danger, and had not Jehovah inclined the heart of an old chief to protect us, we should have been cut off. While lying at the apparently friendly place, a plot was laid for the destruction of us and our vessel, but the old chief would not consent thereto. Thus we were preserved, and the bloody-minded chiefs were disappointed of their booty. O the goodness and mercy of God to us His weak, sinful worms! Part of the happiness of heaven will be the retrospect of the way whereby Omnipotence hath led us to happiness and bliss. Soon after our departure the poor old chief died, so that had the 'Herald' not been lost, we should probably have returned to these people again, and lost both our lives and the vessel. How unsearchable is the lovingkindness of the ever-blessed God! Within the last six weeks a vessel, the 'Haweis,' was perfidiously seized by the very natives who wished to have taken us, as a payment, they said, for letting us go free. When taken, only four men were on board. Three they shot and ate. They shot off the arm of the fourth, who was second mate. They spared his life, and sold him to other natives, who redeemed him for the white people. The captain, the chief mate, and the rest of the crew were killing pigs on an island called Motuhoa, when the 'Haweis' was captured. The captain and his men instantly jumped into their boat and shoved off. The natives endeavoured to hinder them, then seized two of their oars, and finally fired upon the boat when impelled by the two remaining oars. When the boat neared the 'Haweis,' the natives on board

fired on her. The captain pulled for Tauranga, forty miles distant, where another vessel was trading. This vessel immediately weighed anchor, cleared for action, and steered for the 'Haweis.' As soon as she hove in sight, the barbarians fled into the woods, having abandoned the captured vessel, which they had striped of all her sails and stores, and had even begun to take out the cargo of flax and pork. The recaptured vessel was then towed to Tauranga, where she lay a few days. The second mate having been redeemed, she was brought to the Bay of Islands, where she was fitted out with the 'Herald's' stores, and shortly sailed for Sydney. O that my thankfulness kept pace with my mercies!

"The present times are times of trial. Satan and the powers of darkness are endeavouring to stir up the natives against us. How far they will be permitted to go is uncertain. This we know, they can go no further than the arm of Omnipotence allows them. Many natives have died of late, and many attribute these deaths to our residence among them, considering us to be sorcerers who kill them by our prayers. They punish sorcery with death, and we understand that our lives have been threatened. I dread their threats less than that deadness of soul, which has taken such hold of me. At this time the powers of darkness are very active. I have always expected a combat with the enemy of souls, before the Gospel takes effectual root in this country, and this seems its commencement. Whether any of us shall fall sacrifices in this combat we know not. Whether we do or not, all will be well. If we die faithful to our cause, all will be well

indeed, though flesh and blood shrink with horror from it. Pray to the Lord to make us faithful unto death. The Lord will support His own cause, and will render it effectual to the destruction of Satan's kingdom. Great missionary efforts are now made in New Zealand. Satan trembles for his kingdom, knowing that his time is short.

"I want to write to you on prophecy, but have not time now. Fail not to inform me of all valuable works on prophecy published in England or elsewhere. Should Irving publish again, please send me his work. His preliminary observations in Ben Ezra are excellent. I am convinced that the present corrupt Christian Church will be purged from her corrupt state, and that all things will not flow so smoothly as many modern professors now expect. The reign of Christ on earth seems most evident. But dreadful times must intervene before Christ's glorious Epiphany. Babylon must be destroyed, and the 19th chapter of Revelation fulfilled. Times of trouble and trial are near at hand, and if the righteous scarcely be saved, where shall the ungodly and sinner appear? It cheers my heart to hear the strong expectations of so many of God's chosen ones, that the day of redemption is near, even at the doors.

"I am more than ever delighted with Jahn's Hebrew Bible. Lee's Grammar and Gesenius's Hebrew Lexicon are invaluable. Blessed be God for raising up such men as Jahn, Michaelis, Professor Lee, Gesenius, and Gibbs for the elucidation of the Bible. Should Professor Lee publish any other work on Hebrew, please purchase and send it to me. Horne speaks favourably of a new edition of

Taylor's Hebrew Concordance about to be published. I greatly desire to possess it. If not too dear, send it.

"I find the Bible without note or comment, studied with the aid of a Concordance, to be the best interpreter of the Divine will. They who spiritualize Scripture, and deny its literal interpretation, greatly err. How sweet to the humble heaven-taught soul to sit down with the Bible and converse with God! How sweetly does the Holy Spirit reveal to his mind the deep things of God! The Bible is a spiritual book, and its contents must be spiritually discerned, if savingly discerned at all. Commentaries have their use, but over-valued tend to impart a mere head-knowledge, often mistaken for change of heart.

"13*th April*.—Lately many rumours have reached us of a visit to be expected from a hostile tribe. Such reports are very trying to human nature, and require strong faith in us to enable us to maintain a stable peace of mind. My nervous system seems quite shattered. This hostile tribe live about fifteen miles from us in the interior, and attacked Mr. W. Williams and myself about three months ago. Ten days past a large party came to pay us a visit because of some old houses burnt in our settlement. The night before they came we got little sleep. It was an anxious time, and our natives were all on the watch. Of the anger of these expected natives there could be no doubt, because they are very superstitious about old houses, especially those which have belonged to the dead. They believe that Taniwa, the God of the waters, will upset their canoes, unless they endeavour to get satisfaction for a house destroyed, or for a Tapu broken into, etc. etc.

At sunrise they made their appearance, and rushed into the settlement, some armed with guns, some with bayonets, and a few with hatchets on long handles. However angry before, they behaved in the most friendly manner, and not an angry word escaped their lips. They did not pilfer the smallest article, but departed most peaceably and satisfactorily, after feasting, dancing, and playing with our natives. Thus He, who sets bounds to the raging sea, preserved us from the hands of our enemies, and was better to us than all our fears. From this party we have been delivered. The next party we expect are they who have condemned us for sorcery and witchcraft. But the Lord God Omnipotent reigneth.

"With our united Christian love to Mrs. Coleman and all friends,—I remain, my dear sir, yours truly and yours affectionately, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
24*th April* 1829.

"MY DEAR SIR,—The expectation named in my last of a hostile visit from an inland tribe has passed away; and as to that tribe, the Lord hath permitted us to live in peace. But we have been alarmed from another quarter. The day I despatched my last letter a native left me from jealousy of his wife. I was loath to part with him, because he was handy in brick-making, etc., and seemed a thoughtful character. As adultery is always punished with death, or the loss of property, I ought to have been more on my guard; but being fully persuaded that the woman was innocent, and knowing that the man was little

superior to a slave, I anticipated no evil consequences. In this I was disappointed. The second day after the man had left, he brought an armed party to the back of our settlement, and watched the opportunity of evening prayer to attack my natives' houses. They carried off iron pots, etc., and much clothing belonging to my natives, and two pit-saws belonging to me. The alarm being given, I followed close after them, as did also the natives from the chapel. When in sight of them, from a point of land which lay between their canoe and our settlement, I saw them shoving their canoe into the water to carry off their booty. When they perceived me running towards them, they loaded their muskets with ball, and dared me to approach. When I came up with them, a scuffle ensued, during which Taiwanga (see his letter in Appendix II.) seized the leader of the party, and pulled him on shore, requesting us to keep him fast until the stolen property was restored. In the scuffle, our lads took from them a musket, etc., and we recovered the saws, the iron pots, and some other things; because, having possession of their chief, and being able to prove the innocence of the accused, the law was on our side. We did not return their gun that night. The next morning early a chief came for the gun, but as they had carried off a blanket and other articles, we detained the gun until they returned the articles stolen, and made satisfaction to Taiwanga for having nearly thrown one of his children into the fire, and for damage done in their attack.

"The chief professed to send off a messenger for the articles taken, but really sent for a powerful force to en-

force the return of the musket. Mr. W. Williams and myself, thinking all danger past, went to visit some natives in the bay, and did not return until after dark. On our return, we found that a formidable attack had been made on the part of the settlement belonging to me and my natives. Our natives, though few and unarmed, through the mercy of our covenant God, were able to deter them from mischief. Our people had agreed to surrender the musket on condition of their making Taiwanga a present of a slave. They received their musket, and the next day brought the slave, a little girl, happily rescued thereby from much evil. Thus mercifully did the Lord deal with us. To Him be all the glory, for this our deliverance by the gracious interposition of His providence.

"Taiwanga and Peter are two stanch, valuable friends to me. Taiwanga is a regular warrior, but I trust is thoughtful of his eternal state. He has thrown off all native customs and superstitions, and sits with us as one of ourselves. He has three children, whom he brings up as Europeans. Peter is a humble, thoughtful character, and I have little doubt of his salvation. O that the Lord may speedily pour out His Spirit on the benighted Maoris! Satan's activity is evident. May this be an earnest of good! O pray, pray that we may be led by the Spirit of God to the combat, and that by His divine influence we may become conquerors!

With kind remembrances to Mrs. Coleman,—I remain, my dear sir, faithfully and affectionately yours,

"Richard Davis."

"New Zealand, 18*th May* 1829.

"My dear Sir,—In this country we have many varieties of excellent potatoes, particularly of the early kinds. We grow two crops a year on the same ground well. As I have failed to raise wheat, I have this year planted potatoes, which have answered well. I have now 200 baskets of early potatoes laid by for seed, which I hope to plant early in the spring. I also intend to plant some Indian corn. The natives get great crops from it, and it ripens well. This year I have purchased from the natives a great quantity of Indian corn and sweet potatoes for our native schools. Many natives have begun to sow wheat, and their desire to raise wheat is on the increase. The whole of the trade of the mission devolves upon me, so that my time is almost devoted to trade and looking after food. For a blanket, I buy about 900 lbs. of potatoes, or Indian corn in cob. We also purchase pigs with blankets. One blanket is the value of a fat pig, weighing about 100 lbs. But pigs can seldom be purchased, as the natives prefer selling them to the shipping for muskets, gunpowder, and balls. They will give eight or ten pigs for a musket, and one good pig for thirty musket balls. For gunpowder they pay very dear. Nevertheless, of muskets, powder, and balls they possess a large quantity. Almost every native has now a musket, and a sufficiency of ammunition to last him for a long time, so that when they assemble together they present a formidable appearance. O that they were as anxious for the Word of Life as for muskets and gunpowder! Their cruelties on fighting expeditions are most

horrible. They do not, like Europeans, stand up to fight each other, but prowl about to cut off and murder small detached parties. Those they do not kill and eat they make slaves of. And if in these expeditions they fall in with a person who has killed any of their friends, they use him horribly. Sometimes they cut the flesh from the body, and roast and eat it, while their victim is yet alive. This is rarely done, and only upon extraordinary revengeful occasions. I have hope that some of the Bay of Islanders begin to detest cannibalism.

"A party is now gone in search of some witches. The death of chiefs is rarely attributed to natural causes, more generally to witchcraft. The person accused of bewitching generally suffers death. Our old chief, eighty years of age, died lately. A person was accused of having bewitched him. He fled, but they killed one of his slaves as a payment. The murderous chief who shot the slave was asked by an old cannibal, if he intended to eat the slave. With disgust he answered, No. The cannibal exclaimed, I will eat him, and immediately began to cook the body.

"The Lord is still mindful of us His unworthy creatures, and has hitherto preserved us from that savage insult, with which we have been repeatedly threatened. I hope a work of grace has begun in the hearts of some natives. Some few, in my opinion, are fit subjects for baptism. Our Lord commanded that baptism and remission of sins should be preached to all nations. But hitherto baptism has not been spoken of to the natives as prominently as it ought to have been. This I consider a great neglect on our part. I have opened my mind freely

on this subject to our brethren, and they seem inclined to take it into their serious consideration.

"The cause of Catholic Emancipation every REAL Christian should make his own, and employ all his talents to oppose Antichrist and that religion of hell, which our Protestant country has too long and too greatly tolerated. The accounts of the Irish Societies are very cheering. These are the means whereby Antichrist's power will finally be overthrown. The Lord reigneth.

"With my kindest Christian regards to dear Mrs. Coleman and ALL friends,—I remain, my dear sir, yours very affectionately, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
15th March 1830.

"MY DEAR SIR,—I have now to write of mercy and judgment. Since my last a strong, earnest spirit of inquiry has manifested itself among the natives of our settlement. Many are inquiring what they must do to be saved. I have met them several evenings with delight and profit to my own soul. Wednesday, the 24th ultimo, it was my turn to address them in the chapel. Observing their attention to my address, I concluded by requesting those in earnest for salvation to come to my house, that I might converse with them concerning their everlasting peace. About thirty men and boys assembled, and I spent such an evening with them as I shall never forget. After prayer for a blessing, one requested all present to be attentive to the salvation of their souls, to leave off all sin, to go continually to God for grace to enable them to believe

in Christ, that their souls might be everlastingly saved. Another said, 'Let us cleave to God, and we shall be happy.' Peter assured them that it was indeed a happy and blessed thing to believe in God, and that he had found it to be so from his own experience. Another exclaimed, 'Since I have given myself to prayer and thinking upon God, my heart has been full of light and love, and I have been happy.' Another said, 'I am very much afraid of everlasting fire, it seems at times very near me.' Another remarked, 'My heart is hard, and has been so for some time; once my heart was filled with light and peace, when I was attentive to the means of grace. I went home and forgot God; ever since my heart has been as hard as a stone.' Some said that they had a great desire to believe in God. As each one spoke his experience, I gave him a suitable word of advice. That advice was not in vain. They meet almost every evening for conversation and prayer. I heard Peter deliver an excellent address the other day. The extempore prayers of these natives are most affecting.

"There is also a great and glorious work going on among the native women and girls, some of whom are in a pleasing state of mind. In short, the Lord is in mercy causing His face to shine on a few of the natives. But, alas! Satan our great adversary is stirring up the neighbouring tribes to war and bloodshed, so that we have war on all our borders, and our little settlement is the only spot for miles round where people are not living in terror and dismay. Whether we shall be kept from savage violence God only knows. O what a blessing to know God as a Father!

"On the 6th of this month a battle was fought at Kororarika, on the other side of the bay, in full view of our settlement, when nearly one hundred were killed or wounded. We only left the contending parties late the evening before, when we thought we had made peace, but it proved otherwise. When we saw them fighting, Mr. Williams, Mr. Puckey, and myself jumped into our boat, and were soon at the scene of action, only two miles distant, being the harbour for shipping. Six ships were anchored. We boarded one, and found the deck covered with the wounded, and blood running out of the scuppers —a ghastly spectacle. The firing prevented Mr. Williams from landing. The assailants gave way. The dead and wounded chiefs were now removed by both parties, but the dead slaves were left on the field of battle, and afterwards were buried by the Europeans. After the battle a chief came from the Pa, seized the dead body of an assailant, laid it on its back, cut the breast open with a hatchet, and took out a small portion of the liver. I questioned him why he did it. He replied, that he had taken it for the New Zealand God. We remained with both parties, only a mile apart, the whole day, and endeavoured to make peace. The assailants, 600 strong, being worsted, went away in their canoes for reinforcements. The defenders of the Pa, about 800, burnt the Pa, and departed. Peace has been concluded. May the Lord make us thankful for the termination of this war! This battle was caused by the wickedness of one of the captains of the ships.

"With our united Christian regards to Mrs. Coleman

and ALL friends,—I remain, my dear sir, affectionately yours in the best bonds, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
24th August 1830.

"MY DEAR SIR,—The greater part of the seeds have answered well. From rhubarb plants we made a pie, which was much esteemed. The imperial dwarf peas have grown well, as have the other culinary seeds. The pine-apples did not grow. The collections of seeds now received are exceedingly valuable, having had a short passage. I have already planted the peas, and sown the medicinal seeds. More seeds would have been sown ere this, had not the wet weather prevented. The seeds of the fir formerly received came up, but all the plants perished from the heat of last summer. Should the seed of the Cedar of Lebanon grow, I shall greatly rejoice.

"The cause of Jesus advances in this land of death. A fortnight ago one of our natives died in a very hopeful state. This lad was from Te Puki, and had often accompanied me when I went on Sundays to visit his friends. He was very indolent, and appeared inattentive to the concerns of his soul, but generally well-behaved. God visited him with a lingering illness. I felt for him, as I considered his case hopeless, and despaired of being of any service to him. Going into the chapel one evening I inquired how Rapi was. The natives told me that he was very ill, and lamented the hardness of his heart. As it was my turn to speak to the congregation that evening, I named the hopeless state of the poor lad, and endea-

voured to impress on those present the duty of striving to pluck him as a brand from the burning. Through mercy this exhortation produced the desired effect. The converted natives visited him that night, and prayed with him. This they continued for a week, when one informed me that Rapi had begun to love Christ. My informant, like the heavenly host, seemed to rejoice when this sinner repented. I visited Rapi four days before he died. His state of mind was truly enviable. He told me that he was near to death, that he had no wish to live longer, but desired to die and to go to Christ. He said that his sins were washed away by the blood of Christ, and that he had become a child of God. What has God wrought! The next day he was received by baptism into the visible church of Christ, and three days afterwards his spirit, released from the tenement of clay, was, I believe, received into everlasting glory as a gem to the Redeemer's crown. Our natives are in a very pleasing state. Six are to be admitted to the ordinance of baptism next Sunday. I hope many of these natives will become missionaries to their countrymen. Many are now doing missionary work. They pray to God to make them missionaries, and they will not pray in vain.

"Many of my old friends seem to have forgotten me. I receive very few letters but from yourself. May the Lord make me truly thankful for having given me one friend during my journey through life.

"With my kindest Christian regards to Mrs. Coleman,—I remain, my dear sir, most humbly and affectionately yours, RICHARD DAVIS."

"PAIHIA, BAY OF ISLANDS, NEW ZEALAND,
19*th September* 1830.

"MY DEAR SIR,—This morning six natives were received by the sacred ordinance of baptism into the visible church of Christ. They have, I trust, not only been partakers of the visible sign, but also of the inward spiritual grace. They are all, I believe, in earnest for heaven. One is the wife of David, *alias* Taiwanga, Davis. Taiwanga was baptized some months ago, with his four children, together with Peter and his wife. At that time his wife did not seem sufficiently serious to be then admitted to baptism. Since, she has become more thoughtful, and is now, I hope, a child of God and an heir of glory. The second is related to David's wife, and has been for some time living in our house. Her family is powerful at the Thames, but she was carried off as a slave, and I redeemed her when she was about to be sacrificed by being sent on board the ships. I trust the Lord has plucked her as a brand from the burning, and made her a partaker of saving grace. The third, a young man, is a relation of David. He has lived with me from a child. His profession of religion is consistent and satisfactory, and his life of late years has been strictly moral. The fourth and fifth are two pious young men, who have been living with Mr. Fairburn many years. The sixth is a girl, who has been living with Mr. Williams a considerable time. It was a solemn season. The Lord, I trust, was present in our little assembly. Angels rejoiced over these repentant sinners. The baptisms were administered after the second lesson, and an appropriate

hymn was sung, composed by my DEAR friend and brother, Rev. W. Williams (now Bishop of Waiapu). What a season of joy was this! Surely we are now amply repaid for all our severe trials. O that you could have been present in our little chapel! I have now living in my native family six baptized adults, and four baptized children. One of my baptized girls (who, had she lived, would have been the seventh) departed the 13th instant, full of sure and certain hope. She was baptized the 11th of last April, and from that day to the time of her death was a very exemplary character. During her long illness she was so regularly visited by our praying natives, that our house might appropriately have been called a house of prayer. She both imparted and received spiritual advice and instruction.

"We are living, I believe, in the last times, times of trouble. O that we may be armed with the whole armour of God, that we may be able to stand in the evil day! Our trials in this land have been grievous, but the Lord's mercies to us have outweighed them all. We have now days of peace and rejoicing, but these may not last long. The strong man armed will resist. Murder and bloodshed are the topics of conversation among the neighbouring tribes. O for grace to enable us to rejoice that the Lord God Omnipotent reigneth!

"Mr. Fairburn has had a severe illness, and been brought to the brink of the grave, but the Lord has been pleased to restore him, contrary to all expectation. This illness has been a profitable season to Mrs. Fairburn and to me. She has proved herself the faithful believer, the

fond wife, and the affectionate mother. My wife and children all join in Christian love to yourself and dear Mrs. Coleman, for whose attention to my dear children I am especially obliged. Mary Ann is a dear girl, and much engaged in missionary work.—I remain, my dear sir, faithfully and affectionately yours, RICHARD DAVIS."

"SWARRATON, WAIMATE, BAY OF ISLANDS,
NEW ZEALAND, 25*th April* 1831.

"MY DEAR SIR,—On the 14th instant we removed to this place. At present we are not comfortably settled, because our new house is neither wind nor water tight. Consequently I am very busy endeavouring to remedy these defects before the bad weather sets in. I had just finished a very comfortable dwelling at Paihia with great labour and fatigue, which is now to be occupied as a mission-school by Mr. Brown, upon our removal here. I fear the cause of our Divine Master is making a slow progress at present. In fact the case is, THAT THE MISSIONARIES ARE LITERALLY BURIED IN SECULAR CONCERNS IN THIS COUNTRY. Here is little else but hard work. I am but, as it were, beginning the world again. Since my last some few natives have been baptized, and others are becoming serious, so, upon the whole, I trust we are on the advance. But I fear there is less stir and progress than heretofore. I have some exceedingly pleasing characters living with me, young men chiefly brought up by us, who go out on Sundays and preach the Gospel to their countrymen. One of the lads, a slave, has a very kind master, and his anxiety for the conversion of his master is very great. I saw and

conversed with the chief, his master, a few days ago, who told me that he was much pleased being visited on Sundays, and evidenced a great desire to attend to Divine things. This chief actually refused to join an army, which they have endeavoured to raise to march to the south of the island to revenge the destruction of a party, who were ALL killed in battle a few months ago. Hitherto missionary influence, by God's blessing, has hindered their proceeding. Satan has used every effort to effect his purpose, but hitherto has not been allowed to prevail.

"Mr. Peerce, a wheel-wright, has just arrived from England. I trust he will be a great acquisition to us, not only as a missionary, but as an assistant in our agricultural establishment. Should we not be driven from this settlement, I think we may be able to carry on agriculture beneficially both to the natives and to the Society. But the Gospel must be preached regularly, faithfully, and affectionately to the natives.

"I consider the parable of the Ten Virgins to be prophetic, and that it will be literally fulfilled when our Lord comes to reign on the earth. I fear, from the prevalence of Romanism, and Apostasy from the pure gospel which Paul preached, that England will be a partaker in some measure of the dreadful plagues to be inflicted on the beast and his votaries. I also greatly fear, with Irving, that a large portion of the elect Church of God hold false and unscriptural notions of the progressive manner in which they think the Church of Christ will be extended and established before the Millennium. In many respects, Irving strains the point he wishes to substantiate, and

overshoots the mark. But in this particular I deem him scriptural and correct. Into what an awful heresy has he himself fallen!—I remain, my dear sir, yours most affectionately in the best bonds, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
3d September 1831.

"MY DEAR SIR,—You have no doubt heard of the pleasing state of the mission. These are new and refreshing days to us, to enjoy peace after so many years of painful anxiety. When I take a retrospect of the manner in which the Lord has preserved us, it seems not a miracle, but the act of a FAITHFUL GOD fulfilling all His precious promises to us His most unworthy servants. O how faithful the Lord has been to all His promises!

"On Sunday, 20th September 1829, Taiwanga and myself exhorted some natives to attend to the one thing needful, and to pray to God to pour His Holy Spirit upon them, when Ripi, the principal chief, replied, 'God will not hear.' Taiwanga answered, 'God will hear, and attend to your thoughts. Did you not get the new musket from the ship for asking for it? So the Holy Ghost will be given to you if you ask.' I asked Ripi if he would have obtained the musket had he stayed at home and not gone after it. He answered, 'No.' 'Neither,' said I, 'will God give you His Spirit, unless you ask Him for it. But if you pray to God from the heart, He will hear you, and give to you His Spirit.' After this conversation I saw Ripi but seldom, till I came to Waimate. While making our road, building bridges, etc., we lived in our tent during

the week, and returned home on Saturdays, so as to spend the Sunday with our friends, but our natives remained in the tent, and visited their countrymen on Sundays to talk to them on religion. My lad Abraham visited Mawe, Ripi's place. He found Ripi's eldest son very ill, and prayed with him. We hope the son died a believer in Jesus. A work of grace appeared in one of Ripi's slaves living with me, but remaining at Paihia with my family. One Saturday, a letter was sent by Abraham to this slave of Ripi, who had been baptized by the name of William, to inform him that Ripi was likely to receive the truth. William was overjoyed, and on my questioning him the cause, replied, 'Shall I not rejoice to hear of the salvation of my master's soul?' When I came to Waimate with my family, Ripi became a constant visitor at my house, and a constant attendant on the means of grace. I then went to Ripi's place, and found the natives very attentive to the means of grace. On the next Sunday, Ripi whistled with his fingers, and above 100 natives attended divine service. After service, Ripi observed my difficulty in riding, from the badness of the road. The next Sunday I found a road had been made for me for more than a quarter of a mile in length with great labour, and another congregation from 80 to 100 collected in another place, so that I have now two congregations to preach to every Sunday. Ripi induced many families to adopt family prayer, and proclaimed the Gospel to a wild tribe at Kaikohe; the old chief whereof received him graciously, and said to him, 'Come here, my son, for you are my child. You have come here to tell me something you have heard

to be good for the soul; come again, and bring with you a white man, who knows more about these things than you do, that I may hear from him the good tidings.' Ripi requested me to allow Abraham to accompany him. Abraham returned, exulting in the goodness of God towards the inhabitants of Kaikohe. Ripi related the impression my former conversation had made on him, and dated from that time his good desires towards God. How important is the injunction of Solomon: 'In the morning sow thy seed, and in the evening withdraw not thy hand.' Since then, another party have requested us to preach the Gospel to them. Thus, you see, there is a great stir among the Maoris, and that a wide door has been opened for missionary work. I rejoice with trembling.

"With my kindest Christian love to dear Mrs. Coleman and your honoured father,—I remain, my dear sir, your very sincere friend and very humble servant,

"RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
15*th September* 1831.

"MY DEAR SIR,—The same spirit which is working in the minds of the people in Europe is working in the minds of the people here, both natives and Europeans. The natives are again preparing for war, and I fear that our influence will fail to restore peace without bloodshed. The scene of action will probably be Tauranga, in the Bay of Plenty, two hundred miles to the southward of us. Our little vessel will go there previous to the meeting of the armies, and, should there be the remotest probability

of restoring peace, will accompany the army from hence. This will be a hazardous undertaking. There is also an unpleasantness among the missionaries themselves. Moreover, a spirit of persecution has manifested itself in the unconverted natives against those who profess the Gospel, especially against Ripi and Kekeao, the two chiefs whose places I visit myself. They have threatened to hinder them from coming to Waimate, and to expel me from the country, should I persevere in my friendship towards these two chiefs. They have also threatened to drive away Ripi, and to seize his place, because he preaches Christ to the natives. Ripi is a chief of some consequence. Yet these reports pain his mind intensely. May the Lord strengthen him by His Holy Spirit, that he may be able to stand in the evil day! At present he is stanch to his profession, and I believe sincere to the extent of his knowledge.

"Thus you see we have our trials. O that we were diligent to live up to our privileges! With what brighter views should we be blessed of our personal interest in Christ, and consequently of our eternal happiness! If we walked in communion with Christ, we should walk in love, and live in love, one with another. I cannot reconcile the manner in which many Christians live, walk, and have their conversation in the world, with the Gospel of Christ. Whenever the Gospel of Christ is received into the soul, it cannot fail to produce the spirit, the mind, and the will of Christ. Consequently the list of Christian graces enumerated by St. Paul must, in a greater or less degree, be manifested. If these genuine graces are not spontaneously

manifested in our walk and conversation, we are only influenced by a knowledge of the Gospel, which knowledge may bring forth the semblance of good works and of a Christian walk, apart from the possession of a present salvation, and the assurance of an eternal weight of glory. From the parable of the ten virgins many such nominal Christians may be expected in our day. In fact I question the state of every person who allows himself to live in sin,—in thought, word, or deed. A Christian must be holy in thought, word, and deed. Holiness must be his element. Without holiness none can be born of God, whatever unsanctified knowledge they may possess. Precious Saviour! may nothing satisfy us but a thorough conformation to Thy mind and will! Much more is said and written by many respecting the besetting sins of believers than is warranted by Scripture, or contained therein. I should feel thankful for your thoughts on this most important subject for my own instruction and edification, as it merits the most serious consideration of every Christian, especially of every Christian teacher. O what a glorious salvation our dear Redeemer has purchased for us by His most precious blood, even a PRESENT salvation to rejoice the soul of the believer while sojourning in this vale of sin and death! If we enjoy not heaven below, it is because we do not follow peace with all men, and holiness, as prescribed by the Gospel.

"With kind regards to dear Mrs. Coleman and your honoured father,—I remain, my dear sir, affectionately yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
19*th September* 1831.

"MY DEAR SIR,—Bad are the times in which we live. What will become of this world of sin and wickedness? I fear it will be bad for England. Her national sins are crying sins indeed. I hope, as a nation, she will be preserved, but I much fear for her Government. Port Jackson is also in a very bad state as regards religion. I have heard from my colonial correspondent, Rev. R. Hill, chaplain, from the Rev. N. Turner of the Methodist Mission, and from the Rev. J. Eyre, one of the oldest missionaries of the London Missionary Society. They all three deplore the low state of religion in the colony. I am sorry to hear from you of the sinful state of some who are within the pale of the Christian Church. But what may we not expect in the last days, when it is said by Him who saw all things from the beginning, that iniquity will abound, and the love of many will wax cold? Surely this prophecy is literally fulfilled in this our day.

"I have also heard from my faithful friend and correspondent, Mr. Broughton, Holborn Bridge, London. He has been a faithful Christian friend to me, from the first time I saw him in London to the present hour. Yourself and Mr. Broughton are my only regular correspondents at this time. May the Lord make me sensible of the value of such friends, and thankful for them!

"*Saturday, 3d December* 1831.—Since I began this letter the mission has proceeded much as usual. The influence of the Gospel seems increasing among the

natives, yet conversions are rare. A fortnight ago eight natives were baptized. One was the lad Coleman Davis Auheke, who wrote a letter to you by Mr. Stack (see Appendix II.) He was baptized by the names of Coleman Davis. He has since been married, according to the rites of the Church of England. Through mercy, free mercy, I have been much blessed in my natives. Two other lads have been baptized, and are now on the eve of marriage. The chief Ripi has not yet been baptized. He leads a consistent Christian life, and is, I trust, a chosen vessel, a monument of sovereign grace. The natives of the Bay of Islands, in conjunction with those of Hokianga, are going to war against Tauranga. Through mercy Ripi has resisted every entreaty to join them. This lowers him much in the estimation of the neighbouring chiefs, and they may strip him when they return. But he is of an independent spirit, and takes little notice of the jeers of his former companions.

"Every effort has been made by us to dissuade the natives from this expedition, or to allow us to go with them to make peace. Mr. Williams and Mr. Chapman have been to Tauranga, and found them more inclined for peace than war. But our own natives are bent on murder and death, and our influence with them has been of no avail. Ripi's tribe starts to-morrow, so that I have taken leave of them for the present. Some of them, perhaps, I shall not meet again, until I meet them at the bar of God. Ripi will accompany the missionaries in the 'Active.' Mr. Williams is determined to accompany the native canoes, unless with united voice they forbid our interference.

They are now willing that we should accompany the expedition. Some have already left. The main body will follow in a few days. After all our exertions I fear blood will be shed, as the Napuhi have assembled a strong force.

"It is very evident that Satan, the subtle foe of God and man, is alarmed, for he not only stirs up the natives to war, and fills their minds with the lie that we are the cause of the many deaths in New Zealand, but also instigates their hatred against us and the religion which we wish to impress on their minds. They will do nothing for us, and will part with nothing without payment, and expect us to pay for the use of their roads, which we traverse to convey to them the glad tidings of salvation. They have even threatened to dig up the road through one of their fern-districts, along which we haul timber, unless we pay them for its use. Selfishness ever has been, and now is, the prominent characteristic of the New Zealander. But, blessed be God, while this wicked spirit is manifested by the many, the few who seek the truth in the love of it, evidence the spirit of the Gospel. By the former our faith and patience are tried, by the latter our hands are strengthened.

"A short time since a French discovery ship visited Port Jackson and the Bay of Islands. This vessel excited great jealousy both in New South Wales and in New Zealand. This has caused the natives to come forward and to sign and send to the King of England a request to take them under his protection, and to allow them a place in the number of his allies. The French vessel was evidently on the look out for this island, but left without

hoisting the tricoloured flag, in consequence of what the natives had done. A small vessel is now fitting out to cruise round this island for the protection of the natives, as it is said, BUT JOHN BULL HAS, I FEAR, SOMETHING ELSE IN VIEW.

"My second daughter, Matilda, was united for life to Mr. William Puckey on the 11th day of October. I felt considerably on account of her age. But as the marriage met the most cordial approbation of my missionary brethren, and was urged by all the leading characters in the mission, I gave my consent, and I trust God will bless them, and make them a blessing, and faithful servants in the cause of Christ. It is probable that they will be sent to a mission in the south of the island, in connexion with two other of the brethren. Matilda is blessed with no mean talent. She has, I trust, the grace of God in her heart. Consequently I am easy on her account, because I know the blood of Christ has purchased and secured every blessing for His children in time and in eternity. From Thee, O God, I received her, and into Thy guiding care I return her again. Prepare her to glorify Thee by a consistent walk as a missionary's wife. Two of my natives, who have lived with us from children, have also been married to-day. This day twelve months I first came to Waimate to join our brethren in their labours. O God, how unbounded are Thy mercies!

"1*st January* 1832.—This is the first day of the New Year. The last was strewed with mercies. O that I may begin and spend this year to Thee, and with Thee, O Jehovah, and be more and more devoted to Thy service!

'Come, and make me all Thine own,
O fill my soul with love,
Till Thou art pleased to say, Come up,
And dwell with Me above.
O may my life be spent for Thee,
Among the heathen, Lord;
O fill my soul with holy zeal,
A Saviour's love t' impart.'

"Mrs. Davis and family all unite in their kindest Christian love to Mrs. Coleman and yourself,—and believe me to remain, my dear sir, your most affectionate friend and humble servant, RICHARD DAVIS.

"A few more rising and setting suns, and we shall meet in the presence of our Jesus to part no more."

CHAPTER VII.

MISSIONARY OPERATIONS, FROM THE MARRIAGE OF HIS SECOND DAUGHTER, MATILDA, TO THE DEATH OF MRS. DAVIS, 1ST FEBRUARY 1837.

Native Marriages and Bridal Feasts—French Hoe used as a Bell—Baptism of Paratene and his Child—Europeans excite the Natives against the Missionaries—Native Dedication of Children to the Devil—Effect of Mr. Busby's appointment as British Resident on the Native mind—The word THANK not in the Maori Vocabulary—Native Population diminishing from Disease—Marriage of his Eldest Daughter, Mary Ann—Anticipation of evil to the Maoris from European Colonization—Native Cooking—Price paid for Land at Kaitaia—Native Bug called Katipo—Purchase of 2500 Acres at Waimate—Native Remedies—Funeral Feasts for the Dead discontinued—Extraordinary Cure—Moral State of Waimate in 1835—Remarkable Disease in New Zealand—Heavy Rains frequent there—Happy Death of Mrs. Davis—Extracts from her Letters.

"WAIMATE, NEW ZEALAND,
21*st April* 1832.

"MY DEAR SIR,—I rejoice to learn from you, that some of my old dear friends are still pursuing the narrow path to glory. The cause of Christ does not gain ground here, although we are able to hold our own. Our Satan-bound infatuated natives are now on a fighting expedition against the natives of Tauranga. Every argument failed to deter them. They unwillingly allowed the 'Active' to accompany them. For three months Messrs. H. Williams, Kemp, and Fairburn have been engaged in this pacific embassy, but

in vain. Several skirmishes have taken place, but few have been killed. Some few have remained at home from good motives, especially Ripi, and the greater part of his tribe; so that I have, generally, a congregation of 100 at Mawe. Ripi seems growing in grace and in knowledge. He accompanied our brethren in the 'Active,' and spoke boldly at Tauranga in presence of the whole army against the war. I bless the Lord for this man, who helps to hold up my nerveless arms and support my drooping soul. I expect a harvest of souls from his tribe, and long for it. Oh, my dear sir, pray for me! Oh, pray for my poor natives! I cannot tell you, how unworthy, how despicable I am in my own eyes.

"In my last, I gave you an account of the marriage of my second daughter, Matilda. I have now the pleasure to inform you that my eldest daughter, Mary Ann, is soon to be married. Her suitor is a missionary catechist of our Society. He asked and obtained my consent, and they now look upon each other as engaged for life. He is a young man after my own heart. I feel particularly thankful to the Lord for bestowing such a blessing on my dear child. O how good and gracious the Lord has been to me! From the time I parted from you at the Angel Inn in Sherborne, my life has been one conspicuous monument of mercy.

"At Mawe, the congregation filled the chapel. I spoke to them from the text, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' After the service, I requested a young native to engage in prayer. I never heard a native pray with greater solemnity. I

felt a nearness to God while we were thus engaged, and I believe the Lord was present with us. Could my friends in England have heard this prayer of the native, how would their souls have rejoiced! After chapel, the congregation, as usual, shook hands with me, and made known their medical wants, which I have learned to supply from a medical work, presented to me by your honoured father before I left England.

"O how much the Lord blesses me on every side! I have hitherto been much blessed in my children, and also in my natives, whom I dearly love. Several of the latter are blessed of God; among which number are my carpenter and his wife. A few weeks ago, three more couples were married. The day previous was spent in procuring nine large pigs, and killing them. The following night was spent in cooking these pigs all whole in one oven. The next morning the cooked pigs were taken out of the oven, and laid upon boughs of trees, and the oven was again heated to cook potatoes. At the appointed time, flags were hoisted, and the bridal folk, all dressed in neat European style, walked in procession. The chapel was crowded to excess, as the natives around were anxious to witness the ceremony. After the marriage ceremony all returned in order, followed by a dense multitude. As the cooking had been in process all the time, a large quantity of food was ready, to which I added some flour boiled into a paste. About 350 natives assembled at this open-air feast, all orderly and in good humour. All were well and amply feasted, and much food was carried home which they could not eat. In the evening, tea was provided for the bridal

folk, which closed the jovial day. My native lads are a great comfort to me, and are as free from vice as Europeans of the same ages. Some are seeking the one thing needful. Their number is twenty-seven, and the women and children are sixteen. Thus we have forty-three immortal souls under our immediate care. May the Lord direct and bless our supervision of them. Some are carpenters, some makers of bricks, some build chimneys, and some are sawyers. All work is done by ourselves, assisted by the natives, to save the funds of the Society. I can work as a carpenter or blacksmith. I have never been so happy in society as I have been since connected with my present colleagues.

"With my Christian love to Mrs. Coleman and your father,—I remain, my dear sir, yours affectionately in the best bonds, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
8*th July* 1832.

"MY DEAR SIR,—For some days past my soul has been blessed with access to God. At our prayer-meeting last Monday I commenced, and never felt a more solemn season. The gates of heaven seemed open for the ascent of our prayers to the ears of the Lord God of Sabaoth. Blessed seasons! How much we lose by absence therefrom! Mary Ann keeps the native girls' school. To-day she has had sixty scholars. On Sundays, after our eleven o'clock dinner, she rings her bell, and the house is soon filled, not only by the natives living with us, but by those also who come from the neighbouring villages. This school is a

growing establishment. It opens with singing and prayer. They then repeat their catechisms, and are afterwards examined as to what they remember of the morning sermon. This examination occupies much time, because some have retentive memories, and remember much. Thus the seed of eternal life is sown, here a little, and there a little, and sometimes beareth fruit. One will soon be baptized, the wife of one of my native boys, who, at his own desire, had the name of Coleman given to him at his baptism. After dinner I take my Sunday round. On approaching the chapel at Mawe the bell began to ring. This bell is a large French hoe, one of the very tools actually employed by Bonaparte in his Russian campaign. I was in London when the Society purchased a large quantity of these articles. How they fell into the hands of the English I know not. This hoe is suspended by a string, and struck with a hammer to summon the natives of the village to divine service on Sundays, and to daily family prayer. The chapel was filled with attentive hearers, about 120; and at Tautaka, where the natives had for some time absented themselves from public worship, the hearers were about fifty. On our return home I conversed with Ripi on baptism, and asked him whether he wished to be baptized. He replied, 'You know me, and my manner of life. You know what I do. You hear what I say. I wish you to judge for me on this subject. My heart is very very sinful, but I wish to carry my wicked heart with all its sinfulness to Christ, that He may wash away all my sins.' I remarked to him, 'Ripi, in this I rejoice, that this wicked heart will soon be mouldered into dust: the new heart only we shall

take with us to heaven.' He said, 'I am afraid to tell you my thoughts, lest I might appear to boast. I prayed to God to reveal to me the wickedness of my heart, and He has revealed it to me, and I long to be delivered from all sin.' He afterwards added, 'When you spoke to me first at Paihia I became thoughtful, and no longer desired to possess guns. Knowing but little, I merely observed the Sabbath day. But after the station was formed at Waimate, and you visited me, I began to understand, and to pant after religious knowledge.' To God's free and sovereign grace be all the glory. I feel that I am one of the most sinful, unworthy clods of earth that ever existed.

"*August* 5.—As usual Ripi accompanied me in my Sunday round. At the first village we met a chief who had been absent from the chapel, and who told Ripi that a call from some friends had detained him. 'Ah,' replies Ripi, 'your feast has been a little native talk. We have been to a feast of good things. God's messengers have sowed the seed of God's word in our hearts. Had you been there you would have had a portion. Why were you prevented attending by so trivial a circumstance?' At Tautaka the hoe-bell reminded me of Bonaparte. The congregation was very large. At Mawe I enforced the necessity of boldly confessing Christ before men, and enlarged on the present blessings now enjoyed by God's children. I trust God was present with us. On our return home Ripi expatiated on the state of the native mind. He remarked: 'Those people who merely asked how they could be saved, and did not seek to find out the way themselves, by attending the means of grace, would

never come to the knowledge of the truth. In prayer,' said he, 'the heart engaged should be emptied of all wicked and worldly thoughts, that it might be prepared for the reception of heavenly blessings. For the heart of a person in prayer, being full of the world, has no room for the things of God in it. It was impossible that good and evil could exist and mingle together.' This chief is ripening for glory, and will doubtless be a bright gem in the Redeemer's crown. O that the day were come when the kingdoms of this world shall become the kingdoms of our God and His Christ!

"*August* 11.—Satan is manifestly doing all he can to hold his own amongst the heathen. The chiefs just returned from the south seem soured and unsettled in themselves. Moka has this day been teaching his children to blaspheme God, and to praise the works of the devil. Satan seems to be stirring them up to leave us altogether. Some, especially Taria, are looking out for new places of abode, that they may withdraw themselves from us and the Gospel. O Lord, protect and extend Thy infant Church in this land!

"I close this letter by subscribing myself, my very dear sir, your most affectionate friend and very humble servant,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
2d September 1832.

"MY DEAR SIR,—You will rejoice to hear that this morning the chief Ripi, with his youngest child, has been admitted to the ordinance of baptism. The sight was

most affecting. How much it looked like an offering to the Lord! He was dressed in a suit of my clothes, and holding his little boy in his arms, who was also dressed in European style, he confessed his faith in Christ in presence of a large congregation, and was received into the visible church. I had long considered him a member of Christ's spiritual Church, and I trust that a double portion of God's Spirit will now rest upon this interesting man. I was overjoyed in spirit contemplating this baptism. He was called Nicholas Broughton, after my much esteemed friend Mr. Broughton, Swan Yard, Holborn Bridge, London. How would the faithful in England have rejoiced, could they have witnessed this pleasing sight! Angels saw it. The redeemed saw it, and sang redeeming love in highest strains. How thin the veil between us and the heavenly world! St. Paul speaks of the cloud of witnesses. Surely they are often present with the redeemed. How often does the sound of the high-toned chants of the heavenly choir vibrate on the souls of poor despised pilgrims, even while travelling through this vale of tears! O the glorious realities hereafter to be revealed!

"Ripi, whom I shall hereafter call Paratene, the nearest orthography in the Maori tongue for the pronunciation of Broughton, is growing in knowledge and grace. He has many difficulties to contend against, but I trust the grace of God will be all-sufficient for him. At his place he said to the congregation, amounting to 130, 'Let us be careful how we hear the Word of God. Hearing with the ear alone will be of no service. We must hear with our hearts. Singing with our lips alone will be no good. We

must sing from our hearts. Praying with our mouths alone will not benefit ; we must pray from our hearts. I fear many of you only come here for form's sake. Because, as soon as Mr. Davis turns his back, you begin to talk about worldly matters, not about the things of God. It would be much better for you to talk one to another on the state of your souls.'

"17*th September*.—Two natives have lately died at Mawe. From Paratene's report I hope they are gone to glory. Others are in a hopeful state. But they have many lets and hindrances in their Christian course, of which polygamy is not the smallest. A chief of Mawe requested me some time ago to redeem from him one of his wives, who was a slave, because he heard it was not right to have two wives, and therefore wished to put her away. I redeemed her. She is living with me, quite at liberty to be married again. Paratene has also put away one of his two wives. There is a great stir on this subject, which presents many practical difficulties. The whole subject has been submitted to the London committee. I told Paratene we must pray earnestly to God to direct our steps aright, and must wait with patience until we knew our path of duty.

"The blessed Gospel is making progress here. The desire of religious knowledge is evidently increasing. The language of distant tribes is, 'We want to hear what the missionaries have to say.' Vile men have spoken much against us. They have told the natives again and again that we are impostors, that we have the power of destroying them by sickness, that this power we have exerted to kill them, that what we tell them is a heap of lies, and

that our object is to take away their country from them. You may wonder that these falsehoods have not caused our destruction. But here we are, living in peace, and respected by the natives. The very chiefs to whom these false statements have been made, have been induced thereby to send for us to visit them, that they may hear for themselves the message we have to deliver. The missionaries have received a most hearty welcome from these very chiefs, and their message of mercy has been listened to with the greatest attention.

"A few more short years at the farthest, and I hope we shall all meet in our Father's house, and then we shall for ever have done with sorrow, sin, and discord. In this settlement we are living as happy as possible, one with another, in brotherly love and peace. With kind love to all friends,—I remain, my dear sir, your most sincere and very affectionate friend, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
17*th April* 1833.

"MY DEAR SIR,—You will rejoice to hear that the natives continue to inquire after Divine truth. Temorenga, a head-man in this part of New Zealand, a few weeks ago professedly received the Gospel. Temorenga is head-chief of one party of natives, as 'Hongi was head-chief of the other party. He is an old man, has travelled over the greater part of New Zealand, has been a great warrior, although generally mild and just in his dealing. His conversion has made a great stir in his tribe. He described to me the dedication, or rather baptism, of their children

to the devil. About eight or nine days after the birth of the child, it is taken to a sacred place where there is water, when the child is washed, and incantations and prayers are pronounced over it, wherein they pray that the child may grow up a courageous warrior, and amply revenge all affronts to himself, and all insults which have been offered to his ancestors for generations back, and may become TUTU, *i.e.*, wicked, in every sense of the word. The child is gradually initiated into all their barbarous customs, and consequently becomes hardened and senseless, and regardful of self only. These children, thus initiated into evil, will practise and delight in what would horrify the most hardened European. A youth once told me, that before his birth his father had dedicated him to Satan, that he was kept without food to compel him to steal, that he was teased and tried to the uttermost, that the weeds of anger might be fostered in his heart. His father instructed him in the black art of New Zealand, that he might bewitch or destroy at pleasure. His father taught him, that to be a great man he must be a warrior, an expert thief, and able to practise every evil. When the Gospel came to him with power, and revealed to him his exceeding wickedness, he hated the sins of his past life. His father, when he heard of this gracious change, discarded and disowned him. When he first came to me, he seemed to have the devil's mark on his forehead, and involuntarily I shrunk from him. His countenance is now altogether altered, and we may well say, 'What hath God wrought!' Through mercy we have brighter days in prospect. People may boast of civilisation. The blessed Gospel alone, which is the

power of God, can avail to better the moral state of these poor deluded creatures.

"*April* 29.—All is tumult and terror at present. The chief Temorenga has been ill, and the ignorant natives have been stirred up by Satan to believe, that his illness has been caused by his becoming a Christian. A message has been sent to me that Temorenga was dying, and that when dead they meant to come and kill me and my family, because I had caused his death. My mind had previously been pained by similar reports, and by the bad behaviour of our natives. Hence my nerves are so affected, that it will be long ere I can expect to get over it. Our own people have been stirred up by wicked Europeans, whose threats are neither few nor small. But the Lord God Omnipotent reigneth. Not a hair can fall from our heads without Divine permission. Blessed be God, the cause of Christ flourisheth in spite of all the efforts of the subtle foe to lay it low.

"*May* 18.—I am just returned from Paihia, where some chiefs and myself have witnessed the instalment of Mr. Busby into his office as British Resident. He was escorted on shore by the captain and officers of H.M.S. 'Imogene.' Many chiefs, accompanied by us missionaries, joined in the procession. The spectacle was imposing. Mr. Busby read Lord Goodrich's letter, and then addressed the chiefs in English, which was interpreted by one of the missionaries. A few blankets and pounds of tobacco were presented to the principal chiefs. Mr. Busby and the officers of the 'Imogene' then lunched at Mr. Williams'. The chiefs and their attendants feasted on beef, potatoes, and

flour boiled to a paste. Mr. Busby seems to be a sterling Christian character.

"1*st June*.—The arrival of Mr. Busby as British Resident has given a different turn to the native mind. The chiefs who frequent the seaport of Kororarika had given out, that when they came to Waimate they meant to treat us roughly. How different has their behaviour been from their threats! Instead of blustering and abuse, they conducted themselves respectfully. This is the Lord's doing, and it is marvellous in our eyes, because we are so unworthy of these most signal mercies. Old Temorenga has recovered, and is building a chapel. May we be truly thankful to the Lord for these His mercies.

"9*th September*.—Permit me, my dear sir, to thank you for your kind presents to us, and for the garments for Coleman and other natives. For missionary intelligence I must refer you to my letters to your son.—I remain, my dear sir, with much respect, yours very truly,

"Richard Davis."

"To Benjamin Freeman Coleman, Esq."

"Waimate, New Zealand,
23*d July* 1833.

"My dear Sir,—Hitherto the Lord our Helper has carried us through difficulties and perils not a little trying to flesh and blood. We are now living peaceably with the natives. To some the Gospel is a savour of life unto life, to others of death unto death, as in days of old. Many are called, few, I fear, are chosen. The fields of New Zealand seem ripening fast for the harvest, and we anticipate a speedy outpouring of the Spirit.

"The dear native lad, Coleman Davis Auheke, of whose letter to you Mr. Stack was the bearer (see Appendix II.), has for some time been ill of consumption, and is daily drawing near his heavenly home. He has lived with me from a child, and has always conducted himself well, particularly since his baptism. He was a good carpenter, but his work is done, and God has better things in store for him. He is in the hands of a Saviour who will never leave nor forsake him. He told my daughter Mary Ann that as his outward man was decaying and becoming daily more weak, his inner man was increasing in vigour and strength, notwithstanding frequent temptation. His wife is delicate, and perhaps may not survive her husband long. The baby is also weak, and perhaps the Lord is about to take it to Himself. Both his mother and wife seem to wish to be sanctified and made one with Christ. They are a very interesting family.

"Our missionary concerns seem to prosper. Latterly many of the natives have asked, 'What shall we do to be saved?' Some of Paratene's people are in a pleasing state. Timu said to me after divine service, 'I am about to run away. I am weary of my present manner of life. Sin is become exceedingly hateful to me. I wish to forsake it altogether, and run away as Paratene did—I must run to Jesus Christ.' I answered, 'You wish to run to Christ by baptism.' 'Yes,' said he, 'that is what I want. The love of Christ in my heart constrains me. The love I feel in my heart is very great indeed, far surpassing the love of a parent to his children, or that of any earthly object.' On another occasion Timu said, 'Sin is planted in the heart

from the sight of the eye, from the hearing of the ear, from the speech of the mouth, and from the work of our hands, and does not fail to produce a plentiful crop.' A woman, who has been a regular scold, is brought under the influence of convincing grace, is in a pleasing state of mind, and bids fair to become a bright gem in the Redeemer's crown. She said to me, 'I have been a thief, a liar, and a wicked woman. I have been stubborn, noisy, and covetous. But I have done with it all. All I now seek and want is Christ. It was not Rawiri (Davis) who made me feel. It was not man, but Christ.' Another of this tribe, brought under the influence of the Gospel, has undergone a severe trial from the adultery of his wife. To God's holy name be all the glory of the manifestations of saving grace!

"Mr. Earl, in his work entitled Nine Months' Residence in New Zealand, has held up the New Zealand missionaries to derision. When his house was burned, Mr. Williams and myself were among the first to assist him, and supplied to the full every want he named. Christ's servants are indeed made spectacles to the world. If Mr. Earl has sinned in so writing, the reviewers, the guardians of the reading class in Great Britain, have been partakers of his crime. The day is coming when God will have these mockers in derision. May the Lord bless with true conversion those our bitter persecutors!

"24*th August*.—Grace, mercy, and peace continue our daily blessing. This I attribute, not to any good in us, nor to any merit in our weak endeavours to preach the Gospel to the heathen, but to the free grace of God our Saviour bestowed upon us his unworthy creatures, that we

may be His instruments in communicating His rich mercy and grace to the poor natives of this country. At Paratene's place we have ten candidates for baptism. The whole tribe seem to be in a thoughtful, hopeful state. Paratene lives consistently, and is active in preaching. His lungs are so strong that he preaches for many hours continuously, and his voice is clearly heard at the distance of a quarter of a mile. We have just received from Port Jackson the printed translation of the Scriptures, comprising the first eight chapters of Genesis, the Epistle to the Romans, and First Epistle to the Corinthians, besides a large portion of the Prayer-book and Catechisms. May the Lord make us truly thankful for these His mercies!

"With Christian love to Mrs. Coleman and your honoured father, in which all my family join,—I remain, my dear sir, affectionately yours, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
10*th September* 1833.

"MY DEAR LADIES,—As I feel quite inadequate to the duty of writing a suitable letter of thanks for the many kind and valuable presents received from you for ourselves and our natives, I hope you will accept the will for the deed. Our hearts are deeply and duly affected with gratitude for your kind care of us and our cause.

"Your kind supply of clothing has reached us most opportunely, as we were nearly destitute of articles essentially required by the natives. Every missionary in New Zealand may be considered the father of an extensive

family, looking up to him as their teacher and protector. In our different native families we have many redeemed when young from cruel masters. These redeemed slaves have grown up amongst us, and from their training are altogether different from their countrymen. They have been brought up to fear God, and are generally moral. They have been regularly clothed and fed, consequently in their habits and constitutions are altogether different from their countrymen. Besides the above there are many children of rank of both sexes, who have lived with us from childhood, and consequently, in morals and habits of living, resemble the above-mentioned. These natives intermarry one with another, and live in cottages around us, so that they are rapidly forming villages. Most have young families. Their children, as soon as able, go to an infant school, and form a very interesting group. Many of the parents have been brought to the knowledge of the truth, and endeavour to bring up their children in the nurture and admonition of the Lord. I contemplate these little communities with great pleasure, and rejoice in every increase to these villages. But how are these people to be supplied with necessaries to enable them to live in a state of civilisation? It is our wish, under God's blessing and guidance, to direct them to Christ as the Saviour of His people—Christ crucified and Christ glorified. Secondly, it is our own wish to communicate to them many of the civil arts, to raise them in the scale of civilisation, and thus make them independent in the world. In the meanwhile they necessarily look to us for many necessaries of life. And as clothes, especially for women and children,

are essential requisites in which they are deficient, I view your unlooked for kindness, dear ladies, as a provision made for us by our heavenly Father.

"There is also another call for garments for the natives pressing upon us. The powerful influence of the Gospel has heretofore been chiefly felt by the natives living with us, but latterly that influence has extended to those living in the adjacent villages, who look to us for assistance as well as our native families, though not to the same extent. Where Christianity rules the heart, it never fails to produce consistency of life. It is a purifying and refining principle. It refines the manners, whilst it purifies the heart. The poor savages of this land expose their persons in the most disgusting manner. After conversion to God they become more and more careful not to do so. They become modest and chaste, and, in every sense of the word, are new creatures in Christ. As far as practicable, we hope to benefit these, as well as those living with us. Clothing, I consider, for a time will be a boon to them, will improve them much, and greatly promote their civilisation. Thus, dear ladies, there is another channel through which your salutary stream of Christian philanthropy may beneficially flow. Go on, dear ladies, in the work of faith and labour of love, and the Lord will assuredly bless the labour of your hands. The poor, despised New Zealanders must be saved, and God will be glorified in their salvation. My prayer is that all you do may be from life, and not for life, and that you may enjoy all the blessings derived from the experimental knowledge, that the death of Christ was the effect and not the cause of the FATHER'S love. Well

may we call Christ our precious Christ. But oh, the love of the great ETERNAL! It is indeed, as Paul once said, past finding out.—I remain, dear ladies, with much respect, your most obedient and very humble servant,

"RICHARD DAVIS.

"To Mrs. HEWITT and Mrs. COLEMAN,
and the other Ryde Ladies working for New Zealand."

"WAIMATE, NEW ZEALAND, *Sept.* 17, 1833.

"MY DEAR SIR,—It is impossible for us to express our gratitude to the ladies of Ryde for their kindness to us and our poor natives. My young men are highly pleased with their garments, and think very much of them, and are as thankful as a New Zealander can be. But the word THANK exists not in their language.

"Former kindnesses from Ryde have added much to the comfort of my destitute native family. The present supply is most timely, as their number rapidly increases, and urgent calls are now made upon us from the native villages. I have repeatedly told you that the native population is in danger of annihilation. Now I believe much may be done, with God's blessing, for their preservation. Their children, when young, are not properly provided for. Being without clothes they are much exposed during their childhood, and many die in consequence. The greater part of those who survive are carried off by consumption or scrofula, contracted in their childhood for want of proper care. They are also deficient of food fit for young children when weaned.

"It is our wish to remedy and remove these evils. We can do so in our native families, and wish to do so in the adjacent villages. May the Lord make us thankful for this

timely assistance from Ryde, which He has so unexpectedly raised up for us! We hope soon to have nourishment necessary for young children more plentiful. Our cows at present do not give much milk, for want of proper fodder. This we are endeavouring to remedy by sowing grasses. The natives plant much Indian corn, but, for want of a mill, fail to make the most of the produce. This will soon be remedied, as our millwright is now erecting a mill. The Society wish to supply the native chiefs with cows as soon as possible, and the chiefs will greatly value them. Thus, through God's mercy, the mission promises to be a blessing to the natives both in body and soul.

"Time was when the natives were not partial to European clothes. Nine years ago they would not receive them in lieu of wages. Now they prefer them, and cannot do without them. When Paratene was baptized I gave him a suit of my own clothes, which he has worn on Sundays. Lately he told me his clothes were worn out, and he wanted a new suit. The casks lately received will enable us to supply him, his wife, and family with such comforts in the way of clothing as they never possessed before. Paratene and his wife are exemplary Christian people.

"The success of the Gospel in New Zealand rejoices your heart. But your poor unworthy friend has still to lament his shortcomings and unfruitfulness in the Lord's vineyard. The Lord has indeed been pleased to use me as an instrument in the conversion of souls, and in building them up. At this I do not wonder, because the weaker the instrument the more His great name is exalted and glorified. But I want to possess more personal holiness,

more humility, more meekness, and a greater similitude to my dear Redeemer. I want a closer communion with God, and a more ardent longing for the salvation of souls. How needful, how appropriate is the admonition: 'Work while it is day.' The night of death may not be far distant, when whatever of our instrumentalities we leave undone, will be left undone for ever.

"23*d September*.—This morning my poor native, Coleman, died. His loss is irreparable, but I trust my loss is his infinite gain. He never gave me an angry word or rude answer from the time I redeemed him until he drew his last breath. He is the first baptized native that has been buried in the settlement.

"16*th December*.—This morning my dear daughter Mary Ann was united in the bonds of wedlock to Mr. Matthews. O Lord, employ this dear child during Thy good pleasure in Thy vineyard here, and hereafter receive her into Thy kingdom of glory!

"Two adults and six infants have been baptized in our chapel. One of the adults was the wife of Auheke, and one of the children was his also. My two sons-in-law are appointed to form a northern missionary station among the most northern tribes.—I remain, my dear sir, with much respect, affectionately yours, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
January 1834.

"MY DEAR SIR,—Since my last letter to you God has graciously continued to follow us with His wonted mercies and blessings. On the 16th December my dear affec-

tionate daughter, Mary Ann, was married to Mr. Matthews. On the 3d of this month Mrs. Puckey (my daughter Matilda) honoured me with the title of grandfather by presenting us with a lovely boy. Since Mary Ann's marriage, Mr. Matthews has returned to his station, Kaitaia, which is seventy miles distant from Waimate by the present road between the two places. Mr. and Mrs. Puckey and Mrs. Matthews are preparing to follow him as soon as Mrs. Puckey can undertake the journey. We have a road in contemplation whereby the distance will be reduced to fifty miles. But it must be carried through a dense forest, which the natives have offered to make on our payment of one pound per mile. A mission station has also been formed on the north side of the river Thames. The district will extend as far as Mercury Bay. The settlement itself is nearly on the same latitude with Mayor Island in the Bay of Plenty.

"17*th February*.—This morning Mr. Puckey informed us of the death of his little boy. What a shock to us all, particularly to the poor mother. O Lord, be pleased to sanctify and bless this affliction to our souls! O Lord, bless and support my dear daughter, and prepare us all to do and suffer all Thy holy will!

"If the Gospel is not making rapid progress, the great work is not standing still. Natives from a distance visit our settlements for religious inquiry. All that is wanted here is an arduous, zealous, persevering attention to preaching the Gospel. The Gospel has a saving effect on the few. The many yet walk the downward road that leadeth to perdition. The natives may be divided into four classes.

The first class are the few to whom the Gospel has been a savour of life unto life. The second class are inquirers after Divine truth. The third class are the many who are decent and respectful towards us, and reverence our message. The fourth, a numerous class, pay no attention to God's message of mercy, but wallow in their former evil and vile practices. The Gospel is all-powerful to break the hardest, the most obdurate heart, so that though unbelieving natives are numerous, yet many, I hope, will prove vessels of mercy to the honour and praise of God.

"There is much mortality among the natives. Were it not that some natives are partakers of the benefits and blessings flowing from the blood of the everlasting covenant, I should expect that in a few years the Maori race would be annihilated altogether. May the Lord make His missionary servants here faithful and diligent in proclaiming redemption through the blood of Christ, that the Maoris may be preserved to glorify God in this world, and to rejoice in Him for ever! Temorenga, the Christian chief of Taiamai, is dead. I believe he had peace with God through Jesus Christ. He was removed from Taiamai by his friends before death by his own desire, that the unbelieving chiefs should not perform their superstitious rites over his corpse. The fear of this greatly disquiets believing natives of rank when near to death. Last week I visited a chief on the point of death, and he requested me to bury his body as soon as he was dead. Another dying chief this week begged a coffin from me, that his body might be interred therein, and not carried away by a great priest, a former friend of his.

"A certain class of men are desirous to colonize this country. Hitherto their application to Government has failed. O that the Lord may ever bring all their evil councils to nought! May the Maoris ever be preserved from the evil machinations of those who would thus rob them of their country! The salvation of their souls I professedly came to seek. May the Lord enable me by His grace to perform this duty with faithfulness! At the same time, I will never neglect their temporal improvement as a nation, nor omit any opportunity of raising them as speedily as possible in the scale of true Christian civilisation. It is my ardent wish that they may become a Christian, a happy, and a free people.

"My soul is at times much bowed down by a sense of indwelling sin, which seems to retain possession within me. This ought not to be the case. Lately I have been much struck with St. Paul's Epistle to the Colossians. What an eminent perfection of holiness is there described by the apostle! How happy must that soul be which has attained thereto! I know there are great blessings prepared by our glorious Saviour for the present enjoyment of His people, because they are written as with a sunbeam of love in God's Word for the edification and consolation of His people! Alas, I have not yet attained that eminent standard which, I believe, is attainable by all God's people. I sometimes endeavour to bring these rich promises before the natives, and apparently they pay great attention thereto. These great and wonderful truths are an unfathomable abyss of love in which all my thoughts are drowned. God has dealt with me in faithfulness and much love. O that

I could love as I ought Him who first loved me. A fresh instance of His love I must record: my son James is seeking the salvation of his soul. He has been admitted to the holy communion, and I believe he is influenced by a missionary spirit.

"I have lately read Ellis's Polynesian Researches. This work, as respects the customs of the natives, is a counterpart of the history of New Zealand, and I know it to be authentic.—I remain, my dear sir, with much respect, affectionately yours, RICHARD DAVIS.

"To BENJAMIN FREEMAN COLEMAN, Esq."

"WAIMATE, NEW ZEALAND, *April* 5, 1834.

"MY DEAR SIR,—Many thanks for your kind letter, and for your considerate present to my beloved daughter. The wedding-cake arrived some few weeks after the marriage had taken place. It arrived in very excellent condition, only that the queen had lost her head. I showed the cake to our baptized chief Paratene. When I took off the cover of the tin which enclosed it, he started back, and said, 'What! do your people shut images up in boxes?' I gave him a bit of the iced sugar which had fallen off. He turned it in his hand and asked, 'Is not this whiting mixed?' I told him it was sugar, and begged him to eat it. He ate it readily, asked for a piece more, and told his people that I had received a cake sent out from England, covered with images.

"The Lord has been pleased to afflict us by the death of Mrs. Puckey's baby. This was a bitter cup to the poor mother. The bitter feelings of a bereaved mother are

beautifully described in Zech. xii. 10. The dear mother has also been brought down near to the gates of death. But in the midst of judgment God remembered mercy, and has preserved from death our dear child.

"On the 12th of last month I left Waimate with my daughter Mary Ann to take her to Kaitaia, where her husband had been previously labouring for many weeks by himself, Mr. Puckey not being able to leave home. The parting scene was striking, the natives taking leave of Mrs. Matthews most affectionately. We rode to Paihia, where we slept the first night. We had two boats, our own boat having a crew of ten natives to propel it with paddles, should they be required. Having the wind abeam and a press of sail on the boat, we cleared the heads of the Bay of Islands and rounded Point Pocock in two hours. Having the wind aft we had a good run all that day. In the afternoon we passed the Cavally Islands, and ran our boat into a snug bay. The natives divided themselves into two parties, one to cook for themselves, and one to cook for us. Native cookery is thus performed: They dig a hole about ten inches deep, wherein they light a fire. When the fire is sufficiently strong, they heap stones on it, and keep it burning until the stones are very hot. They then place a few wet boughs on the stones, and the potatoes on the boughs. They cover over with wet boughs, pouring a little water over all to increase the steam, and closing the whole with earth so as to prevent all escape of steam. In twenty or thirty minutes they open their oven, and find the potatoes nicely cooked. After having dined and commended ourselves to God, we re-

embarked at dusk, and under easy sail proceeded on our voyage. At night the winds were light, and the rolling of the boats retarded our progress. In the morning the wind freshened so that we rounded Point Knuckle, and after a run of ten miles passed the heads of a river called Rangauna, five miles to the south of Camel Mount. Here we landed, and waited for the flood. In the afternoon we ran ten miles up the river to the landing-place. Here Mr. Matthews and a large party of natives met us with every demonstration of joy. We landed and unloaded our boats after dark. The next morning we started early for Kaitaia, passing by the residence of the principal chief. He sat in state, and received us stiffly. We then travelled six miles over a very barren country, until we reached the brow of a hill, from whence we had a clear view of Kaitaia, half a mile distant, where the land all around appeared fertile. The natives made the valley ring with their firing. The sight of the settlement and the joy of the poor heathen at the arrival of my children almost overpowered me, whilst my heart breathed a prayer to God to make my dear children faithful to their trust and a great blessing to the heathen. Had my daughters been married to two of the most potent princes of Europe, I should have thought it nothing in comparison with their being thus employed as humble labourers in the vineyard of the King of kings. Bless the Lord, O my soul, may all that is within me bless His holy name for ever and ever, for His unspeakable mercies to me and mine! O that the light of truth may here shine forth resplendently, and that the lives of the missionaries may be wholly and zealously spent in the

service of the dear Redeemer, and that many souls may be saved, and God's great name glorified!

"Next morning we surveyed the land, from 600 to 700 acres, which the natives had sold to the Society. About 300 acres are fertile, being an alluvial deposit. The site of the settlement is a rising ground, about 100 feet above a river which runs within 100 yards of the back of the settlement. This river abounds with ducks, and might easily be made navigable for barges and flat-bottomed boats. From the settlement, which nearly fronts the north, there is an extensive view of the eastern and western coasts of the islands, the island not being here more than ten miles across. It being essential that the price agreed should be paid, and the land surrendered during our stay, on Monday the principal chiefs received payment, namely, 80 blankets, 70 axes, 30 iron pots, 30 hoes, 40 plain irons, 30 pair of scissors, 30 combs, 10 shark-hooks, 2000 fish-hooks of sizes, and 50 lbs. of tobacco. The chief having received these articles, and begun a division among his friends, we left to get a cup of tea, which we had scarcely time to drink, when our own natives ran in to tell us that the different parties were fighting over the articles, and the weakest went to the wall. A rush was then made by the savages, quite naked, to plunder the settlement, and a battle seemed imminent, some being for, and some against it. Seeing matters look bad, I ran to protect my daughter. The principal chief and a small party came to the house, stark naked, to defend us. The other savages rushed towards the house, but stopped at our fence. Both parties had their war-dance, and made speeches, which showed

that the quarrel was between themselves. Hence those who had threatened to break into the mission-house were scolded by all the others, and the chief made a spirited speech in favour of the missionaries. I believe this outbreak will be productive of good effects. The whole valley was made to ring by the firing of musketry. The night was spent in debate by the chiefs, and the next morning all the parties left us in quiet possession of the settlement. On the 19th of March we left Kaitaia, and reached the heads of the harbour. Here we pitched our tents, and went to bed, but not to sleep, because of noxious vermin, called by the natives KATIPO. The katipo are very black, much like spiders, and have the property of the bug. When large, their bite produces inflammation, and sometimes death. Providentially none of a large size found their way into our beds. At this miserable place we were detained all the next day. We pitched our tents close to the water's edge, and early the second morning pulled out to sea, and after a tedious passage landed safe at Paihia on the 24th. Thus the Lord in mercy preserved us in perils both by land and water, and restored us safe to our families. Praise the Lord, O my soul, and all that is within me praise His holy name.—I remain, my dear sir, most truly yours, RICHARD DAVIS.

"TO BENJAMIN FREEMAN COLEMAN, Esq."

"WAIMATE, NEW ZEALAND, *April* 12, 1834.

"MY DEAR SIR,—I went to serve a chapel in the lower district of Waimate, in the place of Mr. Clarke. On reaching the path which led from the main road to the

chapel, I saw before me a post twelve feet high, having a board nailed to its top with this inscription, 'Kua haurangi nga tangata i te rama e te Karaka;' that is, 'The people have been drunk with drinking rum, Mr. Clarke.' I asked my companion why this inscription was written on the board. He replied, that Mr. Clarke might see it, and preach on the subject. I introduced the subject into my sermon with great effect. Two young men, believers in Jesus, addressed the congregation, after which the chief of the tribe, a young man, delivered a spirited address. It appeared that one man, and two or three women, had been enticed to drink rum at Kororarika, and that one of the women had used indecent language. The young chief pointed out the reproach it would bring on the cause of Christ, and the handle it would give to the enemies of the Gospel. He said, 'We are called a believing tribe. We have been often sneered at by our countrymen for professing the Gospel. What they said, they said unjustly. But now they may speak evil of us in truth, and, because of these evil deeds, will speak evil of all the tribes who profess to have received the Gospel. Some of us are not honest in our trade. I saw some baskets the other day made to convey Indian corn to Keri Keri for sale, which baskets were too small. We must be just in our dealings with men.' Perhaps reading this, you will exclaim, 'What, this from a savage?' I answer, 'No.' Once he was a cruel, blind savage, but the power of the Gospel has transformed him into the zealous Christian. These are indeed glorious triumphs. O that I were sensible of them, and more grateful for them!

"19*th April.*—Whenever I visit the Mawe and Kaikohe tribes, I perceive a sensible improvement. The influence of the blessed Gospel evidently increases, and the Divine teaching of the Holy Spirit is more manifested in their conversation. A native of Mawe, a candidate for baptism, told me that he had been thinking of our late conversation, and was convinced that he should never think aright if the Holy Spirit did not inspire his thoughts, and that he should never understand aright if he were not divinely taught. Another, lately baptized, remarked, that the people who were seeking after God, were upheld by the hand of Christ. I heard another repeating a hymn. After repeating a few lines, he exclaimed, 'I have sung this hymn with my lips many times, but never before saw its beauties.' When we reached the abode of his mother, he addressed her most kindly on the necessity of living near to Christ, and of seeking salvation through Him. The mother's reply was equally tender and affectionate, and she assured him, that it was all her desire to seek pardon for her sins through Christ, and find salvation through Him. This aged woman is, I trust, converted to God. The views of these natives are generally very simple, though, in some few cases, erroneous. The tender eye of the loving Shepherd, who carries His lambs in His bosom, is continually upon them for good. Paratene told me yesterday, that there were few in the tribe who were not in an inquiring state.

"Very many profess the Gospel who have little more than a name to live. A true believer cannot but be holy. He lives and walks always in the presence of God. He

maintains continual communion with God in Christ. He possesses the Spirit of Christ. He feeds continually on Christ in the promises, and therefore becomes a partaker of the Divine nature. Consequently he must be holy. His holiness is not perfect and complete, but he earnestly longs for perfection of holiness and sanctification. Nothing can satisfy the true believer but to be holy as God is holy, and pure as God is pure. This is the experience which, through mercy, is beginning to be manifested in some few of the New Zealanders. Our dear Redeemer is about to be glorified in the salvation of their souls. Here I hope to see religion reign in simplicity, free from pomp and show, at least for a time. God is about to gather in a rich harvest of immortal souls from among the natives.

"Many seem to think that we are going swimmingly on to Millennial days, and that we have nothing but green and flowery pastures to pass through before we attain the glorification of the Church of Christ for 1000 years, when all will be righteousness, and peace, and joy in the Holy Ghost. Alas! how deceptive are these views! How much are they calculated to foster a spirit of supineness in ministers of the Gospel, and to deter them from sounding an alarm to their congregations to rouse them to seek shelter from impending wrath.

"As I find myself deficient in mechanics, please to procure for me The Operative Mechanic, or Code of Mechanical Science, by John Nicholson, Esq., civil engineer. Also, I want a good scientific work on agricultural machinery, with the latest inventions; and besides these two, Geo-

metrical and Graphical Essays, by Jones, mathematical instrument maker, latest edition. Mr. Broughton has purchased for me a theodolite, from which I trust my children will derive benefit, when I shall be no longer with them. Please to buy for me a good work on geology. Several geologists and other men of science have visited this land for scientific purposes, and from having been in their company, I have felt my defect in these branches of knowledge. I feel very anxious that my children should possess knowledge, and I wish to supply them with all I can. In England knowledge may be acquired from observation, but in this country can only be acquired from the study of standard works.

"The kingdom of Christ is striking deep root in New Zealand. Many in the vicinity of Waimate are in an inquiring state. Six or eight are to receive baptism next Sunday. With Christian love to all known and unknown friends,—I remain, my dear sir, most truly yours,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
17*th June* 1834.

"MY DEAR SIR,—The cause of Christ rapidly extends in this country. God's set time to favour this people seems to be come. Fifty-four natives were baptized in the chapel of this settlement last Sunday week, and an equal number are candidates for this sacred ordinance. We have much missionary work on our hands. Scarcely a day passes without visitors coming to me to inquire what they must do to be saved. These are glorious days.

Several missionaries are about to leave the Bay of Islands, and settle among the more southern tribes; and, AS THE GOSPEL CANNOT BE PREACHED IN VAIN, I expect a great harvest of souls will be gathered in to Christ. Our Christian natives continue to adorn their profession by the consistency of their lives. But I fear it will be long ere they advance much in civilisation. This world passes away, and the fashion thereof. A soul saved is saved for ever. Paratene goes on satisfactorily. I have urged upon him advancement in civilisation. But the salvation of his soul, and deliverance from the power of sin, seem to occupy his whole attention.

"You will no doubt rejoice to hear that I have been able to purchase from the natives not less than 2500 acres, of which 500 acres are good land, which my son James has begun to cultivate. We have twenty head of cattle, and a small flock of sheep. This purchase of land, and all I have, I receive as coming only from the good hand of my faithful God. By the continuance of the blessing of Heaven, I hope to live to see my family comfortably provided for at Swarraton. All I want now, my dear sir, is a genuine, grateful heart to that God who has dealt so very graciously with a sinner, the most unworthy of the unworthiest.

"Our labours multiply fast upon us, with a growing responsibility. The recent churches planted among the different tribes will require much care. The name of Jesus begins to sound with great sweetness to the ear of the Maoris, and He reveals Himself to them in the tender accents of His love. I have seen some trembling under

deep convictions of sin. I have witnessed others rejoicing in a Saviour's love. This evening a native brought in a pig as a payment for a saw-file, which he tells me he stole from me nearly seven years ago. I believe him to be not only a candidate for baptism, but an heir of glory. A few days ago a young chief expressed the wish that the love of God in his heart was like a living spring of water. I reminded him that it was indeed a well of water springing up into everlasting life in the heart of every believer. How does the simple experience of these natives substantiate the truths of Scripture! They desire what God in His Word has promised to bestow. They follow me daily to converse on the state of their souls, even while I am immersed in discharging my agricultural duties. May not St. Paul have experienced similar difficulties, and therefore have commanded that the Word should be spoken 'in season and out of season?'

"I remain, my dear sir, with much respect, affectionately yours, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
21*st June* 1834.

"MY DEAR SIR,—Last night was our first night of frost this year. The ice this morning was the thickness of a shilling. To the poor natives the time of the singing of birds is come, and the voice of the turtle is heard in their land. Truly the Lord is dealing graciously with them.

Last evening a baptized native came to ask me, if he had rightly applied a passage of Scripture to an old chief who had given up one of his wives for conscience' sake.

The passage is that wherein our Lord has commanded us to break off from our sins, although as dear to us as our right eyes, or our right hands. This chief having heard of the fifty-four baptisms which took place last Sunday week at this settlement, and that the Kaikohe chief was one of the number, and having been in a thoughtful state of mind previously, made known to his friends that he should give up his second wife, and devote himself to Christ. They agreed, that this circumstance should be made known to the tribe when assembled for prayer in their chapel. In the morning, the chief went to the chapel attended by several baptized natives, and after prayer the circumstance was made known, and several of the baptized natives addressed the chief and the congregation. The baptized native quoted the text above alluded to, and others expatiated on the same subject, and on the love of the Saviour, until some were strongly moved, and they wept. The poor old chief seems to have wept much. This weeping sprung from the love felt in their hearts to Christ.

"We are going on much as usual, and numbers are being added almost daily to the mass of professors of the Gospel. But we do not, I lament, experience that growth of grace in our congregations which we desire. Some, however, adorn the doctrine of God their Saviour in all things, and we hope for an increase of the number. Three weeks ago above eighty natives came to me on one day for religious conversation. Many were very ignorant, but their visit on the whole was satisfactory. The truths of the Gospel have a certain effect on

many natives to induce them to give up their native customs, and to be regular attendants on the means of grace; but vital godliness is rare amongst them. Self-righteousness seems to be the rock on which many strike.

"19*th September*.—Paratene came in with a large party of natives for religious conversation. During the day I spoke with eighty-nine natives separately, and heard what they had to say. In all I have conversed with ninety-nine natives to-day.

"2*d November*.—After service I visited an old grey-headed, tattooed chief at the point of death. I knelt by his side, and thought, 'His glass is nearly run, and his disembodied spirit is about to appear in the presence of God. What can be done for him?' He told me that his mind was fixed upon Christ his Saviour. I thought I had been kneeling over a poor, ignorant, dying savage. But oh, the riches of sovereign grace! I was kneeling by one of God's dear children, resting firmly on His omnipotent arm in the midst of the river of death. His views were clear; his evidences bright. 'Christ,' said he, 'is in my heart, and that makes my soul joyful. I have no fear, for Christ is with me.'

"O pray for me, my dear sir, for my faith at times seems weak, and my zeal in the missionary cause appears to flag. With our united Christian love to dear Mrs. Coleman, and your honoured father,—I remain, my dear sir, with much affection, most truly yours,

"Richard Davis."

"WAIMATE, NEW ZEALAND,
2d February 1835.

"MY DEAR SIR,—Your kind letter came safely to hand the 9th of last month, with your handsome present of a bell for our chapel. For this and all other favours accept my best thanks. The account you give of ——'s death is truly melancholy. May we be always ready!

"On excavating a site for a mill, two natives were buried under a mass of earth. On reaching the fatal spot, I found the poor men extricated; and, properly, laid on their backs, with their heads raised. Between them was a large fire, on which stones were placed. The weather being intensely hot, I ordered the fire to be removed, and then bled the men, and administered medicine, and set to the best of my skill a compound fractured leg. The natives had made the fire to heat the stones. The native remedy is to place heated stones in a hole about the size of a man's body. The stones are then covered thickly with soft branches of trees, and water is poured on the branches and stones until the heat is so reduced as not to scorch the body. The man is then laid on the boughs, and covered with boughs and earth closely up to the neck, the head alone being free. In this posture the man remains as long as he can bear it. This remedy is employed when the back is injured, and when there is pain or rheumatism in the limbs. In cases of fever they place the patient in some purling stream, so that the stream runs over the whole body. If the patient cannot be moved, they pour water over the whole body. A girl, to whom I had administered calomel and antimonial powders,

was taken in the middle of the night and laid in a running stream of water. I feared the result; but she soon amended, and is as healthy as ever. Many cures are attributed to the prayers and charms of their priests, but through mercy this superstition is dying away. I hope ere long to see the Maoris as a nation brought to the feet of their Saviour, and clothed and sitting in their right mind.

"30*th May*.—A large meeting of natives has been held here to celebrate their accustomed feast at the removal of the bones of deceased relatives. Two thousand baskets of sweet potatoes were laid in a row three deep for the visitors to take away. One hundred pigs were killed, and other food was amply provided for their consumption on the spot. Knowing these feasts to be fruitful sources of evil, and that many natives, both Christians and Pagans, desired to discontinue them, we held a private conference with the principal chiefs. They stated their inability themselves to discontinue them—that the act and deed must be our own; but, that if we would take the initiative, and propose the subject to the visitors, they would second and support us. On the day appointed we broached the subject, and carried our point; and public notice was then and there given by the chiefs, that the present was the last feast of the kind that would ever be given by them. Satan's emissaries opposed, but were overruled. To God be all the glory! We told the principal chief, that the peace they now enjoyed was the effect of the Gospel, and that God had still greater blessings in store for them. I spoke of the love of God to their souls.

'Yes,' replied the chief, 'that is good for those who can read the Book. I cannot read.' I told him that reading the Book was not necessary to salvation, because the Holy Spirit, by whom the Book was written, was ever ready to take up His abode in the heart of the humble believer, and to teach him the truths contained in the Book. He answered, 'My heart is dark, although I attend the means of grace. You have brought us many things. We have received them all. Your cause must succeed, and it will succeed. We must consider you as our fathers.' He spoke with much feeling. I hope he is not far from the kingdom of God. Thus far has the Lord been pleased in mercy to prosper His work in our hands on this occasion. It will be a day long to be remembered in the annals of New Zealand.

"Sunday last, forty-six communicants partook with us of the Lord's Supper at this place. Next Sunday we expect that eight or ten adults will be added by baptism to the visible church of Christ. Yesterday, when we were busy wheat-sowing, a man came into the field who had travelled nearly fifty miles to obtain religious conversation with me.

"With Christian love to you all, and to all friends, in which my family cordially join,—I remain, my dear sir, respectfully and affectionately yours,

"RICHARD DAVIS.

"To BENJAMIN FREEMAN COLEMAN, Esq."

"Waimate, Bay of Islands, New Zealand,
19*th March* 1835.

"My dear Sir,—The Lord hath blessed my son James, and called him to the knowledge of Himself. He seems to possess a missionary spirit. But I can only consent to his union with the Church Missionary Society as an ordained missionary, because he would be more at liberty in the mission field as an independent settler, than as a catechist.

"In company with Rev. W. Williams, I have paid a visit to my children at Kaitaia, and have been much gratified by all I heard and saw. During our stay, seven adults were baptized, all respectable natives. One of them was well known, from having killed the principal chief of the North Cape, when that tribe was cut off. As your name is as well known at the Cape as in the Bay, this chief requested to be called after you, which request was granted. We conversed with many candidates for baptism, who seemed earnestly to seek salvation through Jesus Christ. Wonderful is the alteration in these savage tribes. Twelve months ago they were perfect savages, now they are teachable and mild, and many are willing to sit at the feet of the Saviour to be clothed and to possess right minds. One chief, who had been a frantic savage, is now a broken-hearted penitent. One notable old chief spends his Sabbath in the settlement, and is not far from the kingdom of God. All seems changed for the better at Kaitaia. Peace exists at Kaitaia in place of war, murder, and bloodshed. I visited a chief eighty years of age, who lived five miles from the station. His manner was civil,

but his language coarse. He paid great attention to what I said, and expressed his surprise at the change effected by the Gospel in the Bay of Islands. Next Sunday he and his family attended divine worship at Kaitaia. After the close of Rev. W. Williams's address last Sunday evening, two young chiefs spoke with feeling. One said, 'Let us lay strong hold on these things. Our fathers did not lay hold of them, because they never heard them. We have taken whatever the white people have presented to us in the way of tools, etc., and shall we not lay hold of the good things of God?' Kaitaia is an interesting promising mission field of great extent. Surely the lot has fallen in pleasant places to this part of my family, and they have a goodly heritage. May the Lord make them worthy to be thus employed!

"With this letter you will receive the first-fruits of our mission press at Paihia—namely, the Epistles of St. Paul to the Ephesians and Philippians in the Maori tongue. For this timely supply we cannot be too thankful to God. With kindest love to dear Mrs. Coleman, and your honoured father,—I remain, my very dear sir, respectfully and affectionately yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
9th June 1835.

"MY DEAR SIR,—Yesterday, my son James finished sowing ten acres of wheat at Swarraton. The land is good, and the situation beautiful, commanding a most extensive view of the surrounding country, and of ships at anchor in the Bay of Islands. Surely these blessings call

loudly upon me for gratitude and love to my heavenly Benefactor.

"The glorious cause of our most glorious Redeemer continues to prosper. The natives follow us into the fields for instruction. Last Sunday nine adults and six children were baptized in this settlement. So anxious are the natives for baptism, that sometimes it is difficult to persuade them to wait till they are more fully instructed. To-day a chief has been with me anxious for immediate baptism. He is much in earnest for the salvation of his soul, has professed the Gospel for two years, and has acted satisfactorily under persecution and affliction. I told him he must wait. 'Oh,' said he, 'let me baptized next Sunday. The grave is open before me. Christ is a Saviour. I have much sin in me. The Holy Spirit will destroy it.' Many natives under conviction of sin, and feeling sin to be strong in them, think that baptism will free them from its power. Last night I met sixty persons all anxious for the salvation of their souls. I took down fifteen names as fit for baptism when next administered, and expect that before that time the number will be doubled.

"A few days ago I was visited by a powerful chief, with whom I became acquainted from having prevented him from killing a slave girl. The circumstance occurred two or three years ago, and from that time he has always treated me with respect, and has been a regular attendant on the means of grace. He is a man of strong passions, and neither fears nor cares for any man. His mind, he said, had long been satisfied that we were right, and that he was wrong. One circumstance had greatly influenced

him. His wife was very ill, her mouth was closed by tetanus, and she was apparently dying. He wrapped her clothes round her, and bound her up, and considered her a corpse. Some of his children being also ill, he applied to us for medicines. As his wife had still life in her, he resolved to give her some of the medicines prepared for the children. Inserting a small wedge of wood, he forced a passage for the medicine. Her death-bands were loosed. She soon recovered, and is now a very healthy woman. The medicines were also blessed to the cure of the children. These cures he attributed to that God whom the missionaries preached to the people. He said to me, 'I am now earnestly seeking Christ, but my heart is hard, and very dark. I have been a very wicked man. I have carried things with a very high hand. Wickedness was my delight. I was the most wicked individual in the tribes connected with Waimate. I cared for nothing, and was strong in sin. Nothing could turn or arrest me in pursuit of my object. Now my strength and hardihood shall be turned into another channel against sin and against my perverse heart.' I told him I was astonished at the great love of God so strikingly manifest towards the natives generally, and towards those who had been most wicked in particular. I reminded him of the Kaikohe tribe, how wicked they had been above all others, and how graciously God had dealt with them—that many now knew and felt the love of God in the heart, and that nearly all were under religious impressions. They were, said he, a wicked tribe, but I was the one notorious wicked character in my tribe. I pointed him to Christ as a Saviour ready to em-

brace him in the arms of His mercy, ready to impart to him all needful heavenly blessings, to change his heart, to destroy the power of sin in his soul, to wash away all his sins, to bless him with a present salvation, and to make him a child of God and an heir of glory. This cheered him a little, but he added, 'I have been so very wicked, and my heart is so very dark, it may be long before I shall be considered a fit subject for baptism.' I pointed out to him the full, free, and finished salvation which Christ had wrought out for us, and His willingness to receive sinners. Surely this is a brand plucked from the burning! What cannot the free and sovereign grace of God effect?

"The anxiety of the natives for religious instruction to prepare them for baptism increases. Every day they follow me into the field. Yesterday I discoursed with some very interesting characters, among whom were respectable chiefs, who all had had a plurality of wives, but had repudiated them, retaining only one each. Truly the Gospel is the power of God. To-day I have been borne down by the number of religious visitants, so that attention to many working men and working women, as well as to these religious inquirers, has quite overpowered me. One chief, who came yesterday, has repeated his visit to-day, being anxious for an early baptism. I have added eight more adults to my list, so that I have now twenty-five names down. May the Lord prepare them to receive the sacred ordinance in the fulness of those blessings which our dear Redeemer intended it to convey to all its spiritual recipients!

"We are all, through mercy, pretty well, excepting my dear Serena. My family all join in kindest love to Mrs. Coleman, yourself, and your honoured father.—I remain, my dear sir, with much respect, affectionately yours,

"RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
23*d June* 1835.

"MY DEAR SIR,—Paratene was much pleased with his school-slates, and values them much. His greatest pleasure would be to see his tribe walking in the fear and love of God. He is very energetic, but his views are simple. He thinks little of this world's goods. He has just recovered from a severe illness, partially brought on by persevering attention to the spiritual concerns of his neighbours. Once a week he meets those of his tribe and neighbourhood who desire to converse on the one thing needful. He has no desire to benefit his temporal condition. He is thankful for any present made him, but sets not his heart upon it.

"Sunday last we met seventy native communicants around the table of the Lord in our little chapel. I have lately visited Kaitaia to take Mrs. Davis there, that she might be with her children in nature's trying hour. Rev. H. Williams accompanied us, and during our stay seven more adult natives were baptized. Thus fourteen have been received into the visible church at that settlement. May this be only the first sprinkling of a very fruitful shower! The baptized natives, as many as were present, partook of the Holy Communion. Had our stay been

longer, we should have examined more candidates for baptism, as several seemed not far from the kingdom of God. We had religious visitants every day we remained. The principal chief, who exercises great influence, seems a thoughtful man. Should he be brought to the knowledge of the truth, great good may result.

"On our arrival at Kaitaia, we found that the time of nature's trial had come upon my daughters earlier than they had anticipated. Consequently each presented us with a grandson on our arrival. Mothers and children are well. This was a rich mercy indeed! O that we were more grateful to God for His tender dealings with us!

"*2d September.*—The account of your prayer-meeting is cheering. If God has put it into the hearts of His children to pray for us, He intends to answer their prayers. I fear many are not sufficiently acquainted with the power of prayer. In Holy Writ are recorded many instances in which the voice of prayer has been all-powerful with God. The Bible gives much encouragement to prayer, and from experience I know that God answereth prayer. When I consider the humble, yea, the very unworthy instruments whom God has used to make known His purposes of mercy to the natives of this country, I can only ascribe it, next to His purposes of mercy, to the fervent prayers of His children. I believe there is a nearer connexion between saints on earth and saints in glory than we are aware of.

"The burning of the Houses of Parliament was an alarming catastrophe. God will assuredly visit England for her sins. What sad accounts we hear of the desecration of the Sabbath! I am sorry to hear of the increase

of Popery. BUT THE BOLD APPEARANCE OF THE BRAZEN FOREHEAD OF INFIDELITY IS, I FEAR, THE TERRIBLE SIGN OF THE APPROACHING PUNISHMENT OF THE BRITISH NATION.

"*Saturday.*—I spent the afternoon in company with some of my Kaikohe candidates. It would have refreshed your soul to have heard them relate their experience, their doubts and fears, and their hatred of sin. Their most anxious desire was that they might be delivered from the power of sin. Some enjoyed a glimmer of light, through which they had a faint perception of the love of God. Others were crying out under the burden and power of sin. One seemed to entertain a deep sense of the nature of the Gospel covenant. There were nearly twenty, who all appeared to strive lawfully for the crown of life. Our converts have a deep conviction of the power of sin. The candidates are greatly on the increase. May the Lord increase them a thousand-fold!

"*7th September.*—This evening upwards of sixty natives have come to me for religious instruction. The Gospel triumphs. To God be all the glory!

"With our kindest love to Mrs. Coleman and your honoured father,—I remain, my dear sir, yours affectionately and respectfully, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
27*th October* 1835.

"MY DEAR SIR,—Last Sunday week between seventy and eighty natives sacramentally commemorated the death of Christ. Nearly half my time is spent in daily conversation with inquiring natives. Some regularly travel twenty

miles to receive instruction in spiritual things, and God is very gracious to them. My Monday evening meetings are so crowded that I cannot possibly converse with all present.

"30*th October*.—All to-day natives have followed me from place to place for conversation on religion. Much difficulty was anticipated from the existing plurality of wives possessed by the chiefs, but all has vanished before the power of the Gospel. A few Sundays ago a chief, with twenty-eight other adults, was baptized. He had been long under conviction of sin, but his three beautiful young wives were a snare to him. He voluntarily repudiated two of his wives, and was received. He belonged to Paratene's tribe. Two similar cases existed in the same tribe. In one case the chief had two wives, and growing families by both. But he found sin to be such a burden that it drove him to Christ, and he has consented to repudiate one of his wives.

"27*th November*.—We have just had 2000 copies of the Gospel of St. Luke struck off from our own press to be bound with the Epistles of Ephesians and Philippians. To-day fifty natives came for religious instruction. Some of these travelled twenty miles yesterday with their food on their backs. This party generally come every fortnight, but now they came at the end of ten days, hearing that I was about to leave for Kaitaia. Some of these are quite children. One of these expressed sorrow of heart, because her sins were always before her, and earnestly prayed that God would set her sins at the back of her heart. They especially complain of little sins, to which they had given no previous heed. These sins are a grief to them. Some

are panting after holiness, as the hart panteth after the water-brooks. My congregations at Mawe and Kaikohe are in a most pleasing state.

"*8th December.*—Never had I such a meeting as on the 5th instant with about forty natives. Their experience evidenced the work of the Holy Spirit. One chief of note visited me in my house, and told me that he viewed the blessings produced by religion in the soul as similar to the blessing and comfort produced by strong sunshine after a long series of wind, rain, and hail. I have spent the greater part of this day in company with forty-seven natives all anxious for admission to the visible church. The Word of God seems to have free course and to be glorified in New Zealand. My visitants of each sex and of every age are acted upon by the same Spirit. Some are little girls. One is a very extraordinary character. She quotes some of the most precious portions of Scripture with such expression as leads me to believe that she experiences their influence. She will not be here long. She is far gone in consumption. Her father is a very interesting man, and, I believe, one of the redeemed. In fact, the whole family seem seeking after God. The line of distinction between the Christian and the Pagan natives becomes more and more distinctly visible. Those who are for God openly profess His cause. Those who are for the old ways are more resolute therein. There is also a middle party, from whom I trust many souls will be gathered in to Christ. But the most singular fact is, that the most wicked and most daring characters, with few exceptions, have been brought under the power of the Gospel. This part of New Zealand may be said to

have been civilized, and is a pleasant country to live in. We enjoy peace and security. FORMERLY TOOLS OF ALL KINDS NOT UNDER LOCK AND KEY WERE STOLEN. NOW THEY ARE SECURE, WHEREVER LEFT. LOCKS AND BARS ARE BUT LITTLE NEEDED HERE.

"The grape seeds you sent have produced above fifty healthy plants. These I value much, as it is my intention to cultivate the grape with care. I have received a number of the most valuable cuttings from Mr. Busby, and much important information respecting the culture of the vine, with his invaluable works on that culture.

"My native visitants are now so numerous that I have been obliged to set apart one day in the week for their religious instruction. Friday last a party came above thirty miles to inquire of me. During the conversation a youth seemed less thoughtful than the rest, and rubbed his foot on the floor. But not wearing shoes this made little noise, and but little obstructed the hearing. Nevertheless the party stopped him, so intent were they to catch every word. This little circumstance caused me to feel the deadness of my own soul, and to mourn over the backwardness I occasionally feel in instructing the heathen. O pray for me! A native remarked that before we came their consciences were quiet, and they were under no apprehension of an offended God, but that now, if they did wrong, their conscience reproved them, having been taught by us the nature of the law of God. What an evident proof of the fulfilment of that scripture, 'By the law is the knowledge of sin.' A baptized chief of Paratene's tribe accompanied the party, and said he had found very little rest

since his baptism, because of the temptations and assaults of Satan. Poor fellow! May the grace of God be all-sufficient for him! This was the chief who had repudiated two of his three wives, both fine young women.

"16*th December*.—Yesterday I conversed with 161 natives on the state of their souls. Some came a distance of twenty miles, some came much farther, carrying their food with them. Several Christian natives cried out under a deep sense of the sinfulness of sin, and lamented the many temptations to which they were exposed. One said, 'My body must be fed in this world, but let my spirit, my heart, my soul, be filled with Christ.' Another from a distance said, 'I am come seeking the new thing. I have left my place for this purpose.' Some were in a happy frame of mind. Some bitterly complained of the hardness of their hearts. I addressed them in the chapel from Ephesians i. 7. I trust a blessing from heaven rested upon us while thus engaged. I had a most fatiguing day. May the Lord prepare me for, and bless me in, His work, and grant me many such days! My dear friend, I want more grace, I want more zeal, I want more love for immortal souls, I want more love to Christ. O pray for me!

"My old friend Paratene and family are, under my direction, cultivating land. He lives at Kaikohe, ten miles from us. His herd of cattle increases. He makes butter, sends it to the Bay, and sells it for two shillings a pound. My soul is much strengthened by his consistency. I hope to provide him with a plough when his herd shall be strong enough to work one. I shall clothe him and his family out of the garments received from Ryde.

"Through mercy my family is all well except Serena, who is yet an invalid. They all unite in kindest love to Mrs. Coleman, yourself, and your honoured father,—and believe me to remain, my dear sir, respectfully and affectionately yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
12*th December* 1835.

"MY DEAR SIR,—It gives me real pleasure to acknowledge the receipt of your kind letter and of the cask. May the Lord reward you a thousand-fold for your kindness to us and to our natives, especially for the spectacles presented to Mrs. Davis and myself.

"I read your letter to faithful Paratene. Being full of trouble, he did not receive it with his wonted vivacity. Allow me in his behalf to thank you for it, and for the suit of clothes you sent him. He has lately buried a nephew, a pleasing youth, to whom he was much attached, who had not been long baptized, nor long married. But his chief distress was the illness of his eldest son, who was then considered at the point of death. He yet lives, but very much reduced. His disease has been prevalent in this locality for the last eighteen months. It begins with a violent headache, then passes by the glands, and settles in the throat. A violent fever ensues. The throat closes, so that the patient can only swallow liquids with difficulty. Some few recover, the disease generally passing from the throat to the shoulder and shoulder blades. But the greater part die.

"Two cases of declension have also occurred in Paratene's

tribe from fornication. The first occurred between a near relative of Paratene who had been baptized, and a young slave. Paratene assembled all the people who frequented his chapel. The young man was publicly dismissed, and the name he had received at baptism taken from him, so that he is only now known by his original name. The guilty pair were ordered to quit the village and retire into the woods. They have since been legally married, and sent back to the woods until they shall manifest repentance. On minute examination into the state of the tribe another case of fornication was discovered. The man, being from Waikato, was sent away to his own place. This declension has been a source of great grief to us, and calls for a more strict examination and scrutiny. It will doubtless prove beneficial to some, and will ultimately tend to the furtherance of the Gospel. The enemy will make a handle of it, but God's purposes must stand, and He will do all His pleasure. It has already begotten godly jealousy in my own natives, who are adopting measures to guard against future falls of a similar nature.

"The vessel which I expected to have taken my last letters sailed two days before her appointed time, and, therefore, I was too late in sending them. During the eight or ten days this vessel lay in the bay, the crew gave themselves up to drinking. When the vessel was about to sail, the captain found her surrounded with the grog-vendors' boats, and the wretches ready to present their bills, one of which amounted to £90. The captain took the alarm, and told the publicans that they must wait

until the vessel had gained the offing. Having cleared the harbour, he forgot to drop his anchor, and the wind being fair and strong, these emissaries of the pit soon lost sight of the ship in the blue distance. This one fact will give you some faint idea of the state of the Bay of Islands. Few vessels touch there now but from sheer necessity. The few merchants we have are alarmed, and have agreed to sell no more spirits after the end of the present month. The natives have prepared a petition to the Governor of New South Wales to advise them how they can most effectually eradicate the sale of this body and soul destroying drug.

"30*th December*.—Captain Fitzroy paid us a visit on Monday last. He expressed great gratification at all he saw and heard. The extent of our labours at this settlement, during the short time we have been here, has quite astonished him. (See Appendix I.)

"Sunday last 106 communicants belonging to the different congregations assembled with us around the table of the Lord. I addressed them from Isaiah liv. 13. The congregation was very large.

"Yesterday 154 natives attended as inquirers at my catechetical meeting. The whole day was occupied in conversing with them all. I add a few short specimens to show how they expressed themselves: One, 'My heart looks continually to the living spring, and sorrows continually for it. The knowledge of God produceth peace. Satan often comes to tempt. My heart is fastened to Christ.' Another, 'Let the door of my heart be broken to pieces. I wish to bring all my sins before God. The

blood of Christ must cleanse my heart-sins. My heart tells me that Christ is my Saviour. When my sins are revealed, I say, let the sins of my heart be slain. Christ alone must do it.' Another, 'From the very root of my soul I desire the forgiveness of my sins, and I seek earnestly the light which cometh down from heaven.' Another, 'When I am at home, my soul is often lifted up by the Spirit, and my heart and spirit fly to the living God. My soul rejoices in, and sorrows after, God. When I hear the word of man, the love of God sends away my heart, and bids me fly to another place. Satan is strong to follow me, but the Holy Spirit adds to my strength and enables me to fly from him.' Since I have appointed and set apart a day in each week to meet them, they grow more rapidly in knowledge and in grace than when I met them separately. I attribute this progress to their hearing each other's warfare and experience.

"Begging you to cast the mantle of love over all imperfections,—I beg leave to subscribe myself, my dear sir, respectfully and affectionately yours,

"RICHARD DAVIS.

"To BENJAMIN FREEMAN COLEMAN, Esq."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
29*th February* 1836.

"MY DEAR SIR,—Yesterday seventy-five communicants assembled with us around the Lord's Table. Had sufficient notice been given, the number would have exceeded 100. My weekly meetings are again resumed since harvest, and are well attended.

"*March* 1.—I am just returned from one of these meetings. One hundred and twenty-two candidates for baptism attended, and fourteen communicants. I have given to Rev. W. Williams a list of forty to be examined by him previous to the administration of baptism on Sunday week. I expect about fifty adults will be baptized on that day besides children. Two of this number are little girls, about ten years old, in a very pleasing state of mind.

"The news from Kaitaia is most satisfactory and gratifying. Their congregations increase so fast, that a larger chapel is instantly required. Their candidates for baptism, among whom are many females, increase also. Native ignorance must ultimately be enlightened by the power of Divine teaching. Bless the Lord, O my soul: let all that is within me bless His holy name.

"The political state of the country is bad, and cannot be remedied, unless the British government will legislate for the natives. The settlers multiply fast, and in proportion as they increase, wickedness gains ground among the tribes and people hostile to Christianity. Some Europeans on the island would disgrace a prison.

"This season our wheat has turned out well, and from what I have grown, and what can be bought from our new-made farmers, I consider we are no longer dependent on the colony for flour. I have enough by me to supply the whole mission for a year. Flour is now selling in Port Jackson for 30s. per cwt. According to this price, the Society's wheat I have raised and have in store must be worth £500. Thus I trust the Society will ultimately be

repaid all the expense they have incurred for me and my family. This to me is a cheering thought.

"6*th March.*—From Mawe and Kaikohe many have been received into the Church of Christ. From Toutoha only one solitary individual has been baptized. To-day I have seen more fruit from that small congregation than I had anticipated. I have a few candidates among them of long standing, and have lamented their slow progress in the Divine life. To-day I have conversed with two under religious impressions, who seem savingly united to Christ through the blood of the everlasting covenant. This, my dear sir, causes me to rejoice. But my joy is shortened from the manifold temptations whereby I am tempted, arising from the multiplicity of secular concerns intrusted to me. The Lord has been pleased to use me as a mean to communicate the knowledge of salvation to others. But my own soul is depressed by temptations.

"26*th April.*—The Lord continues to bless our missionary labours. Last Sunday fortnight, in the Waimate chapel, there were 105 communicants. There have been also some baptisms at Kaitaia. But we have our trials. Wickedness is on the increase among those who have not received the Gospel. The poor natives learn much evil from some of the settlers, and from many of the ships which touch here. The intervention of our Government can alone stem this torrent of wickedness. As of old, those born after the flesh persecuted those born of the Spirit, so is it now in New Zealand. Our Christian natives need protection.

"*Sunday, May* 15.—Congregation very large, 105 native communicants. This is the largest number we have had.

Blessed Lord, ride on gloriously in Thy Gospel chariot. May the stone soon become a mountain, and fill the whole earth! Poor old Peli of Mawe died this morning. Praised be Thy name, O Lord, for Thy great mercies shown to this poor woman. From her appearance I should judge her to have been 100 years of age.

"I am in the midst of wheat-sowing, but have been hindered by very heavy rains. Yesterday the rain poured down almost in sheets, accompanied with thunder and an appalling hurricane. The ground was under water for some time. You can scarcely conceive how heavily the rain falls occasionally in New Zealand. My young wheats have received damage, and the fallows are so broken up, that the subsoil is laid bare to a great extent. Such rains would ruin much land in England, but as our soil is volcanic, we have only to plough up the subsoil, and give it a slight dressing, and it becomes as fertile as ever.

"Praying for every blessing on Mrs. Coleman, yourself, and your honoured father, to whom my family join in Christian love,—I remain, my dear sir, yours respectfully and most affectionately, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
February 13, 1837.

"MY VERY DEAR SIR,—What a comfort it would be to me, in this my season of deep affliction, could I but have an interview with you! But, alas! why should I look so much to the creature? The Lord doeth all things well: death is only the door which admits the believer's soul to glory. This, I FIRMLY TRUST, my dear wife—the BELOVED

wife of my youth—experienced on the 1st inst. Her illness was only of about twenty-one hours' continuance; —the disease, the common cholera. Several of us had been attacked by it, but my dearest wife has only yet fallen a victim to it. The best medical advice we have was at hand, but all to no purpose. The word was gone forth, and who could reverse it? O what a stroke it has been to me! O my much esteemed and best beloved friends, pray for me! O pray that this affliction may FULLY answer the purpose for which it was sent! My soul is at times so overwhelmed within me as to lead me to fear that I shall not bear the shock. But it is my wish to lie in the hands of the Lord, as clay in the hands of the potter, and to be perfectly resigned to His will. But, alas! my heart is rebellious. This, together with the fiery assaults of the enemy, makes the stroke doubly heavy. Sometimes it seems as though all was over; but then the standard is lifted up, and I experience deliverance. Yes, my dearest and most beloved friend, GOD IS GOOD, and HE IS GRACIOUS to me, even to me, a MOST rebellious worm. No one has been more blest in his children than I have been. They are everything to me I could wish. My dear brothers and sisters are kind beyond expression. The mission is all in mourning, not only from respect, but from affection. And the sympathy of the poor natives gives me a melancholy pleasure. My dear departed was much respected and loved by them. My dear children have not yet arrived from the North, but I expect them in a few days. Will you, my dear sir, just drop a line to Mr. Broughton and to Mr. Coates to

inform them of my loss, as I feel writing on the subject very painful.

"Three days previous to my dear wife's death, we received and read together your letter informing us of the goods sent by the 'Spartan.' The goods have not yet arrived. I have much to say, but my spirits are so depressed I cannot write at present. Satan is very busy here, and seems to be working in every shape. I hope the cause in which we are engaged is not at a stand. We hear of wars from various quarters; but, hitherto, in our vicinity, the stratagems of the wicked one have been crushed.

"With Christian love to dear Mrs. Coleman, to your honoured father, and to all our dear unknown friends at Ryde,—I remain, my very dear sir, with much respect, most affectionately yours, RICHARD DAVIS."

"In the morning I asked her how she felt in her mind. She replied, 'I was just thinking, that without Christ I should feel myself a lost sinner.' I asked, 'Can you lay hold of Christ as your Saviour?' She said, with much emphasis, 'Yes, I can. This is the stay of my poor heart.' I remarked, 'This is quite unexpected to me.' She answered, 'It is not unexpected by me. I have long expected it. I thought this disease would bring me to the grave.' Conscious that her end was approaching, she requested us to pray for her. I read the 14th and 15th chapters of St. John's Gospel, and prayed with her. This was the last time she was to hear the holy Word of God with her mortal ear. About two o'clock A.M. on the 1st of February, she was free from pain, and raised herself in

bed—nature's last effort. I took her in my arms, and she breathed her last. I felt her heart give its last pulsation. I shall never forget it. The world seemed dark and dreary to me. Everything reminded me of her. As soon as the natives heard of her death, they filled the house, for they loved and respected my dear Mary very much. The principal chiefs of my congregations came to condole with me. O Lord, bless my congregations. The Lord, who has never forsaken me, unworthy as I am, was good and gracious to me; and I felt assured that my beloved one was everlastingly happy. On the Sunday following the funeral, Rev. W. Williams preached from these words, 'For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him!' The Lord dealt very graciously with me. I was enabled to view her sleeping dust as sacred, and her grave as being perfumed with the body of Christ. Justly hast Thou, O Lord, afflicted me; but I trust mercifully. O that my future life may indeed be devoted to Thy service."—*Journal.*

The following extracts from the letters of Mrs. Davis, addressed to the author, will show that to her to live was Christ, and to die was gain:—

"27*th March* 1828.—I go to bed tired of an evening, but I trust I find sweet peace to my soul. What a comfort to a believer to have Christ for a refuge in time of trouble! I hope the time will soon come when we shall hear the New Zealander anxiously inquiring, 'What shall

I do to be saved?' At present the natives are very trying. Our only way to get on with them is by forbearance and love. The Lord God of Israel is our Protector and Guide amidst native wars and native threats. We enjoy one great blessing, peace among ourselves. We live as brothers and sisters. To stand at the foot of the Cross with softened hearts and melting eyes, to forget our sins, sorrows, and burdens, while we are wholly swallowed up in the contemplation of Him, who bare our sins in His own body upon the tree, is our highest wisdom on this side of the grave. What do we owe to Him who hath redeemed us from that place of unutterable torment, where there is weeping and wailing, and gnashing of teeth FOR EVER, without hope or respite? O that we could always behold by faith Jesus crucified before our eyes! How would it compose our spirits in regard to the sweets and bitters of life! What a banner would it prove against all the snares and temptations whereby Satan would draw us into evil! What firm confidence it would afford amidst inward conflicts arising from unbelief! I long for more of that faith which is the substance of things hoped for, and the evidence of things not seen, that I may be preserved, humble, thankful, watchful, and dependent. To contemplate the love and glory of Jesus is the only effectual way to participate in His image. How sweet to my soul is the passage, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look at the things which are not seen and are celestial, and not at the things which are seen and are terrestrial.'"

"7*th October* 1828.—I can truly say, 'God is a present help in time of need.' He will continue to support and comfort us. He has been our succour, and He will never leave nor forsake us. He sitteth above the water-floods; the Lord remaineth King for evermore. Of whom then should we be afraid? How sweet, how refreshing, how comforting is the promise: 'I will never leave thee, nor forsake thee.' 'God is righteous in all His ways, and holy in all His works, and is nigh unto all who call upon Him faithfully. He will hear their cry, and will help them. These, and similar divine promises, are our support in this dark land. I know, my dear friend, we are not forgotten by you in your prayers."

"11*th June* 1829.—I desire to praise God for His protecting care in preserving us in this land of heathenism and cruelty. Last week a party of natives came to our settlement, and told us that they were taking up their potatoes, and would eat one of us for a relish. We were not afraid. We knew they could not hurt us without the Lord's permission. He hath said, 'Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth.' I humbly trust that this God is OUR God, and that He will be OUR rock and defence. Unto Him belong the issues from death, and He permitted not these natives to hurt us. Satan will roar when his kingdom is invaded. I desire also to praise God for raising us up such kind friends as the ladies of Ryde. God hath put it into their hearts, and hath caused them to remember us and our natives.

"*9th September* 1830.—The Lord has been very mindful of us, having protected us from these savage cannibals during our six years' residence in New Zealand, and having given us whatever is requisite for this life. The natives are waking up from their sinful lethargy, and are eagerly inquiring how they can be saved. Eight adults and six children have been baptized, and there are many candidates for baptism. Above 100 natives reside with the missionaries of this settlement, of whom many are in a hopeful state. I have a sick girl close on the borders of eternity in a most pleasing frame. She longs to be with her Saviour. They hold their prayer-meetings, and pray, I believe, from the heart."

"22*d June* 1835.—Our eldest son, James, has been admitted to the holy communion. It rejoices our souls to witness his conscientious walk. You will joy with us, that the Lord has been pleased to bless our elder children with His saving grace. Praise the Lord, O my soul, and forget not all His benefits! We have been much exercised respecting a future provision for our children, but I am confident God will provide. Oh for grace to trust Him, and cast our cares upon Him! He will grant what He sees needful for us. At times I feel weary of this world of sin and sorrow. Oh had I a closer walk with God, I should not feel these little things which now make us to go mourning."

"*March* 1836,"—last letter received from Mrs. Davis :—"My dear Serena is now with her sisters at Kaitaia for

change of air. I fear. But why should I fear? Is she not a child of God? Why should I despond? I want to submit my stubborn will and all my concerns to His all-wise direction. Pray for us, that we may lie passive in the hands of OUR God. I need your prayers. I have never lost a child by death heretofore. The Lord has given them all to me. Surely He has a right to take them to Himself in His own time and way. Serena is a gracious child. Satan and my own wicked heart too often lead me astray. But I will do all I can against Satan. If I perish, it shall be at the foot of the Cross. There I am determined to carry my sins. Has not Jesus died for sinners? Be still then, and know that He is God. He shall be exalted among the heathen. He is exalted. The labours of my husband and children have been blessed to them. My husband has made many native farmers. I believe that agriculture is more likely to do good to the natives, and to raise them in the scale of civilisation, than any other worldly calling yet brought before them. But I am much alarmed for my poor husband. He has laboured for the Society early and late. His trials have been many and heavy. His mind has been on the rack. When this settlement was first formed, we sat down here with fern and bushes close round our little huts, without any fence of any description. No carpenter was hired. He worked with his own hands until we had a native carpenter trained up by ourselves. We have now fields of clover, wheat enough this year to sustain the mission, and ten acres of barley. He is going to turn maltster. He is also a miller. He is now very poorly, having had a bad cough for some

time past. He is evidently wearing out. Oh for grace to leave all events to our covenant-God, who cannot err. I know that we are in the hands of our heavenly Father. However we may love our children; and however dear they may be to us, we are infinitely more dear to Him who bought us with His own blood. Precious Saviour! May we all be found at Thy right hand at the last day! MAY THERE NOT BE ONE LOST SHEEP AMONGST US! May we all be reunited in perfection of bliss, holiness, and glory!"

The Rev. Henry Williams, now Archdeacon of Waimate, in his letter to me, dated 15th February 1837, thus sums up the character of Mrs. Davis:—"In Mrs. Davis, her husband has lost an affectionate wife, the children a tender parent, the members of the mission an esteemed and beloved sister, and the natives around a kind and affectionate mother. She was a mother in our Israel. Her attention to all was very great, particularly to the sick. Her house was always open, and her hand ready to administer to the wants of those who needed."

CHAPTER VIII.

MISSIONARY OPERATIONS, FROM THE DEATH OF MRS. DAVIS, 1ST FEBRUARY 1837, TO TRINITY SUNDAY, 1843, WHEN HE WAS ORDAINED DEACON.

Anxiety respecting Ordination—Psalm-Singing Colonel, and four faithful Ministers at Sydney—Roman Catholic Bishop and Priest arrive just as the Maori New Testament issued from the Press—Applies for a Bishop to superintend the Mission—Epidemic Diseases—Death of Paratene—Second Marriage—Anticipated evils from Colonization—Progress of the Gospel at East Cape—Designs to erect a Mill for the Natives—Increase of Adult Baptisms, and of Natives seeking Instruction—Atrocious Murder—Increase of Popery—Progress of the Gospel from Cook's Straits to the Bay of Plenty—The Queen proclaimed—Captain Hobson Lieutenant-Governor—Opposition of Papists—Applies for Ordination—Great Increase of Native Communicants and Natives Baptized—Faith of an old Chief near to Death—Letter of Taurua on his Daughter's Death—Death of his Son, Coleman Davis—Most Atrocious Murder—Arrival of Bishop Selwyn—Admiration of the Bishop and his Plans—Grateful Remembrance of his Examining Chaplain—Ordained Deacon.

"WAIMATE, BAY OF ISLANDS,
4th March 1837.

"MY DEAREST MATILDA,—The contents of your very interesting letter gave me pleasure. Nothing gives me so much satisfaction as to know, that my beloved ones are employed in the Lord's work. To be able to rejoice over the returning sinner is to possess the spirit which actuates the angelic host, the blest inhabitants of the fields of light. To be made instrumental in bringing a poor soul to Christ is the greatest honour which can be conferred upon us.

Visiting the sick is a great missionary duty, but, alas! it is a duty which has not been sufficiently attended to.

"The more I read the Word of God, the more I am convinced of our shortcomings, and of our too little acquaintance with God in Christ. O let us awake as out of sleep, and commence our journey anew! Let the death of our beloved one be the cause of a new era in our Christian course. Should I be spared, I hope to be enabled to live a new life. Let us all be of the same mind! Let us all mind this duty! Nothing but a FULL ASSURANCE of faith will enable us to glorify God in the fires. Strive to possess, my dearest child, this privilege. It is within your reach. It is a common privilege to all God's children, if they will only seek it. I have lost more than a wife. You have lost a most affectionate mother. The conflict in my mind is at times distressing. But hitherto I have been helped. God is faithful; yea, faithfulness.

"I feel quite satisfied at the conclusion you have come to. It has been made a subject of prayer. Hence I trust it is now settled according to the will of Heaven. This is right. All will be well.

"RELIGIOUS NOVELS ARE CALCULATED TO GRATIFY THE IMAGINATION, BUT NOT TO EDIFY AND EXALT THE SOUL. I find the Bible the only book which will suffice in seasons of distress. If we lived in perfect acquaintance with the contents of the Bible, we should be well prepared for trouble. I must confess that I have not read my Bible as I ought to have done. I have been too remiss in conversing with you on the all-important subject of religion. Since the death of your dear mother I have been much

distressed from this neglect on my part. O my child, let us live anew!

"Have you ever thought of that text of Scripture in which Christ speaks of our receiving the kingdom of heaven as a little child? I confess I view it now in a different light from that in which I have heretofore considered it. O that we may be led into all truth! Live, my dear child, live near to God! Strive to possess as soon as possible a FULL ASSURANCE of faith.

"Give William a kiss for me. Be sure you begin to bend the twig. Be sure you bring him up ONLY in the nurture and admonition of the Lord.—I remain, my dearest Matilda, your most affectionate father,

"RICHARD DAVIS.

"To Mrs. PUCKEY, Kaitaia."

"WAIMATE, NEW ZEALAND,
17*th March* 1837.

"MY DEAR SIR,—I met a large party of natives, with some of whom I felt encouraged. Amongst them was an aged chief, who now attended for the first time. He has been a most wicked man. He pleaded his guilt, his great and numerous sins. I endeavoured to plead the efficacy of the Saviour's blood, and the freeness of a Saviour's love. He said, 'My sins have been very great and numerous. I have been a great thief, a cruel murderer, and a very wicked man. I have been a man of great anger, often angry without a cause. How can my sins be done away with?' I replied, that 'the blood of Christ cleanseth from all sin.' He said, 'he feared he should fall away again,

and that the tender plant would be dried, burnt up, and destroyed by the hot shining of the sun.'

"On 2d April twenty-six adults were admitted to the sacred ordinance of baptism. Twenty-four of these were from the Mawe and Kaikohe districts. On the following Sunday fourteen more adults were baptized. O that they may be baptized with the Holy Ghost, and that the name of Christ may be glorified in, and by, and through them!

"*24th April.*—Yesterday we met at the Lord's Table. But our native communicants did not exceed sixty or seventy. The war was the cause of this diminution of numbers. Threats had been held out by one of the hostile parties against my Kaikohe district. It was not considered advisable that the communicants should leave home. I trust, upon the whole, that our little church is growing in the knowledge of the Lord. A work is begun; a foundation is laid for a glorious edifice, against which the gates of hell cannot prevail. Precious Christ, to His name be all the glory!

"Yesterday three months ago we had a large assemblage of communicants. Then I partook of the sacred ordinance kneeling by the side of my dearly beloved wife. The Tuesday following was her last day on earth. The stroke was sharp. It laid me low, and I am not yet recovered from its effects. But all is well. My beloved one is landed on the happy shores of heavenly bliss. Whatever of sorrow and pain she endured below only adds to her present happiness. My turn will come, in God's own time, to follow her into the presence of her Redeemer. During the last three months I have had much experience

of the great goodness and faithfulness of God. The hand of the enemy has been sometimes raised against me in such a way as to lay me very low. But, to the faithfulness of the ever-blessed God, I would record that, when the enemy came in like a flood, a standard was lifted up against him. I have been in the furnace, but I trust I have been purified thereby. I have been in deep waters, but they have not swallowed me up. Should I be spared, I hope to be able to dedicate my soul anew to the service of my God in the missionary field. At present I have a good share of missionary labour, but I hope the Lord will increase my faith and zeal and spiritual strength, with an increase of labour also. ALL must come from Him. In myself I am only capable of sinning; but in Him, and through Him, I can do all things. The seventeenth and forty-seventh years of my life have been ushered in by eventful circumstances. At the age of seventeen I became attached to my wife. At the age of forty-seven I was separated from her. Five years were spent in courtship, and twenty-five years in wedlock, so that for thirty years our union of affection lasted in all its strength. Little did I know her value as a wife and companion until now she is taken from me. My beloved children are all very kind and attentive. I am much blessed in them. My dear Serena is very poorly still, but the Lord still spares her to me. O that my thankfulness may keep pace with my numerous mercies!

"As I hope now, should it so please the Lord, to be more devoted to direct missionary work, I have had for some months past some thought on my mind respecting orders. Please to write your mind MOST FREELY on this

subject. I should not have had a thought of this, had I not seen a probability of being delivered from the care of my present establishment by my son William. I anticipate no difficulty in procuring the testimony of my brethren, or the concurrence of the Society. My great anxiety is TO ASCERTAIN THE MIND AND WILL OF MY HEAVENLY FATHER ON THIS SUBJECT. Should it be His will, and more conduce to His glory, I should feel it my duty to seek for ordination. I have already preached some hundreds of sermons. I have not called this PREACHING, but SPEAKING. Whether God has blessed my labours, or to what extent He has used me, a most unworthy instrument, will only be known at the last great day. If I have been an instrument in His hand of making His mercies known, this will add to His glory and my happiness; because it will keep me more low before His throne, so that my enlarged soul will hold greater measures of His love. To be what I am I consider a great privilege; and I am most willing to remain as I am should this be the will of God, and more conduce to His glory. O pray for me! Pray that my future steps may be directed, and that I may be more devotedly given up to the service of my God.

"The following are the plans I have formed for my future life, should the Lord bless me with health and strength, and enable me to carry them into execution. At Waimate I hope alternately to share with my brethren in the service, and to discharge my catechetical duties as at present. At Kaikohe I hope to build a decent little church, large enough to seat 300 worshippers. This must be a weatherboard erection. As Kaikohe is ten miles distant from

Waimate, and there has been a great ingathering of souls there, and consequently much missionary care required, I wish to erect a neat native building at Kaikohe, that I may spend part of my time amongst them. Had my beloved wife been spared we might have lived there principally. By this plan I purpose frequently to visit a very interesting Christian congregation about eleven miles further distant, from whom my catechumens partly come. These met me yesterday. Their religious experience was most pleasing. Other small bodies of natives are within easy reach of Kaikohe. At Mawe, four miles from Waimate, and on the road to Kaikohe, I hope to visit oftener than heretofore. Here there has been an ingathering of souls, so that much missionary care is required. At Mawe I am about to build a chapel large enough to seat 350. Towards the building of this chapel my friend Broughton has contributed £30 worth of trade. The expense of the other chapel will chiefly devolve on me. I shall endeavour to start both buildings at the same time, that those engaged in the erections may be a stimulus to each other. I feel my utter unworthiness to be thus employed in the vineyard of my dear Redeemer. But He will send by whom He will send. God's merciful answer to my prayers, and the support and comfort He vouchsafed to me in my painful bereavement, will add ecstasy to my song in the realms of bliss.

"The cause of Christ is making some progress. The spiritual health of the mission was never better. There are, indeed, a few cases over which we lament. In the days of the Apostles some received baptism, whose future

lives were not consistent. If inspired Christians were imposed upon, we must not expect to escape. Tuesday I had a very large party of inquiring natives, whose conversation on religion was most satisfactory. Some new catechumens came this week, and some few, who had visited me formerly, but afterwards absented themselves, have returned. O may my zeal and love keep pace with the mercy and goodness of God! My responsibility presses heavily upon me, and constrains me to cry out, 'Who is sufficient for these things?' our sufficiency is of God. It is my desire always to sit at the feet of Jesus, to learn of Him, and to be in His hands, as clay in the hands of the potter. But to realize this desire I find most difficult.

"It is a minister's duty to visit his congregation from house to house, as thus only can he fulfil the Divine injunction of going into the highways and hedges to compel sinners to come in. It is my decided conviction, that if sinners at home were as plainly and earnestly dealt with as the New Zealanders are, a great blessing would be the result. THE GOSPEL, my dear sir, CANNOT BE FAITHFULLY PREACHED IN VAIN. It is the power of God. It is a message of love. Nothing works upon the heart so effectually as love. Wherever God sends His Gospel, He has a people. Wherever He sends a laborious, faithful minister, He has much people. I fear some called Gospel preachers are too content with merely giving a couple of scholastic sermons a week, while their time, which should be devoted to their flocks, is occupied in following desires and devices instilled in their hearts by Satan to lead them INSENSIBLY from their ministerial duties. I speak from experience.

"With my most affectionate regards to Mrs. Coleman and your honoured father,—I remain, my dear sir, respectfully and affectionately yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
22*d May* 1837.

"MY VERY DEAR SIR,—I have been much exercised in spiritual conflicts which, in connexion with my bereavement, have brought me down considerably. I am yet suffering from rheumatic pains in the chest, and from sleeplessness at night. From the Medical Herbal you sent me, I learnt that the decoction of hops might suit my case. I tried it with good success at first, but it now ceases to be efficacious. Absence from home seems the best remedy, but duty detains me here. This is our season for wheat-sowing, and my dear William is not sufficiently qualified to take the whole management upon him. The Lord is dealing most graciously with me. He seems to be preparing me for something—perhaps for greater enjoyment of His presence here—or perhaps for His kingdom in heaven. Whichever it may be, all will be well. His word of promise is for ever sure. It is like the eternal hills, which cannot be moved at any time.

"What you have written from time to time respecting ordination I scarcely know what to think of. It is, I trust, the whole desire of my heart to be found in the ways of God, doing what I do solely under His guidance and direction. If I know myself, I wish to love Him with my whole heart, and to have all the powers of my soul and body truly sanctified, and dedicated wholly to His service.

Alas! I find it difficult to know myself. I am often alarmed at the wickedness of my heart, and the deadness which too often comes over my soul. At present I am not strong in body or mind. But the Lord is still gracious. O that my soul were swallowed up in His love! I have been thinking seriously on the subject of ordination. I view the ordinance in a most solemn light. Nothing but a clear understanding that it is the will of God would ever induce me to desire it. I hope ere long to be more given up to missionary work, and I pray that this may be in the Lord's own way. O that the Lord may make me to feel a lively interest in the spiritual welfare of the poor natives! I am anxious to be more among my people. I hear of inconsistencies, which my presence, under God, might be calculated to remove. They require all the shepherd's care. My prayer is that the Lord may bless me with more missionary zeal, and with a true missionary spirit, now that a way seems opening for my more direct employment in His vineyard.

"10*th September*.—Met around the table of the Lord 116 native communicants. O that I may be enabled to cast all my care upon the Lord!

"Oh, my dearest and best earthly friend, write to me speedily. Give me your counsel and your advice. With my most affectionate love to Mrs. Coleman and your honoured father,—I remain, my ever dear sir, most affectionately yours, RICHARD DAVIS."

"SYDNEY, 30*th October* 1837.

"MY DEAR SIR,—I yesterday attended Mr. Cowper's church, where I heard —— preach from Hebrews ix. 27.

The sermon was delivered seriously and impressively. The doctrine of the atonement was preached, but without ministering food to my soul. Christ was declared to be the procuring cause of God's mercies. I view the atonement of Christ not as the procuring cause, but as the effect of the love of God to a fallen world. This the Scriptures clearly and explicitly declare. 'God so loved the world that He sent his only begotten Son,' etc. 'God was in Christ reconciling the world unto Himself.'

"After sermon we met around the Lord's Table. Among the communicants was an officer, whom they designate the psalm-singing Colonel. He commands the regiment, part of which is now stationed at Sydney. Previously to his arrival the band played in the barrack-yard every Sabbath afternoon, which attracted the gay and thoughtless, and augmented the desecration of God's holy day. On his arrival this ungodly practice was discontinued. Sacred music is now substituted on Sunday nights at their beat off. On a still evening this has a fine effect. But the novelty of sacred music in a barrack-yard at first surprised me. I was introduced at Paramatta to Captain and Mrs. Benson, decidedly pious, zealous, active Christians. Thus God has some choice ones among the military in this colony. God, I trust, is about to bless this wicked colony. Colonel Woodhouse is a faithful witness in his department. With pleasure have I listened to the tune of the evening hymn on the bugles from my lodgings. Four new chaplains have arrived. Two of them preached to-day, both champions of the cross. This rejoices my heart, and cheers my drooping spirits. The morning

preacher proved the state of our bondage by nature—the power required to break the chain—and the glorious liberty into which the children of God are brought, even their blessedness in this life, and their final blessedness with Christ in glory. The preacher in the afternoon expatiated on the nature of the fall, and how it affects us—on our spiritual death by nature—and on our spiritual life in Christ, the foretaste of consummate happiness with Christ in glory. The other two read prayers. One of them, only in deacon's orders, read most feelingly. I believe him to be decided for God. This triumphant entrance of the Gospel into this dark colony has brought a gleam of joy over my dejected mind. O that I could rejoice more in my Saviour! O my God, Thou hast been gracious unto me. May I from henceforth live devotedly Thine!

"With kind love to Mrs. Coleman and your honoured father,—I remain, my dear sir, affectionately yours,

"Richard Davis."

"Waimate, Bay of Islands, New Zealand,
26*th February* 1838.

"My dear Sir,—Yesterday 115 natives received the sacrament. I fear there was much formality amongst them. During the native sermon I went to ascertain if my invalid daughter was able to attend the ordinance. On my return I found some who were to partake of the sacrament lying down at such a distance from the chapel as not to be able to hear the sermon. One was excluded from the sacrament. O that this ordinance may

be blessed to the establishment of the faith of the believing recipients.

"It gives me much pleasure to hear that you are so fully engaged in the vineyard of Christ. May the Lord bless your labours a hundred-fold to His glory! We have much to do, and but little time to do it in. Satan and sin are raging around, and suggesting and tempting within. It is only through mighty grace that we can make our way to glory.

"At present I have only my three sons at home with me. They are most kind and attentive. But, alas! how changed my home is! It is lonely and solitary. But, if thereby I shall be better prepared for the society of the just made perfect, all will be well. I now see things in a different light from what I formerly did. The world has no charms. From it and in it I feel no enjoyment. My way is solitary. My path is forlorn. What a happy world this would be without sin! But, alas! sin—dreadful sin—embitters all things of a sublunary nature. May the Lord spare me a little longer, for the sake of my dear children. The natives are also near my heart. I hope to become better acquainted with the glorious realities of the upper world. I hope my heart will be more and more filled with love to God, that I may be more and more devoted to His service. This alone constitutes life.

"I fear there exists a spiritual defect among us, causing a state of deadness. We want an outpouring of the Spirit, which I fear is not sought as earnestly in prayer as it ought to be. Our families are growing up, and some members are off the Society's books. Consequently, parents are

obligated to make some provision for their children so circumstanced, that they may make their way in the world. This has been the cause of worldly-mindedness in some. Several natives have fallen into sin. In some a spirit of repentance has been manifested. Since my return from Port Jackson a few have been added to my catechumens, so that we are not come to a stand-still. My house at Kaikohe is building. May the Lord enable me to labour with diligence among them! There is much Christian simplicity in many of the natives; and many, I trust, will be bright gems in the Redeemer's crown at the last day.

"Two Roman Catholic missionaries have arrived at Hokianga, one a bishop, the other a priest. O Lord, suffer not the Man of Sin to gain a footing here. Preserve us and our dear people from the errors of Popery. The completion of the New Testament is to us a source of much thankfulness. It came from the press at the very time the Roman Catholic bishop and priest arrived in New Zealand. They reside in the district of Hokianga, but occasionally visit the Bay. I much fear their insidious, wily proceedings. May the Lord deliver us from the iron grasp of Rome!

"16*th May.*—Last Sunday forty-nine adults received Christian baptism. We have a good hope that they are all under the influence of the Spirit of God. My meeting on Tuesday last was one of the best I ever attended. About eighty were present. I feel much comfort in my congregations. At Kaikohe about sixty children belong to the infant-school. Our Sunday-schools are well attended. Most old and young learn to read. All attendants

at church learn the catechisms. I believe that the bark-chapel of Kaikohe last Sunday contained as many devout worshippers, as some of your sumptuous churches. I trust that Christ is glorified in the salvation of many Maoris. This cheers me. Of late I have experienced relief of mind from having felt greater devotion and more spiritual vivacity in addressing them. O my dearest friend, how precious the Gospel is! Words can only convey a faint idea of the Christian's present enjoyment. How sweet it will be to lie low at the foot of the throne!

"I long to hear that you have a little company of humble, faithful, worshippers in your congregation. They will support you and bring down blessings on your labours. I know what it is to labour year after year without any evident fruit. It is dry heavy work, calculated to press heavily on both body and mind.

"My poor natives are still very ignorant, but in some few there is a depth of piety which rejoices my heart. The Holy Spirit, my dear sir, is teaching some of them the deep things of God. I rejoice that the name of God is glorified in their salvation, and that it will be glorified. Many have been carried off by disease. Let me entreat your prayers for my natives.

"There is a great work going on at Kaitaia. Many adults were baptized in that settlement about three weeks ago, when the Rev. W. Williams visited them. It is a great comfort to me that the labours of my beloved children are so blessed. O that we may be still more worthy to labour for Christ! Yet it is necessary and essential that at all times we should be little children at

the feet of Christ. How soon human nature is puffed up! How susceptible is it of pride in a thousand forms!

"My dwelling is very solitary at times. But when the Lord vouchsafes His presence, it is lighted up with peace. With kindest Christian love to Mrs. Coleman, to your honoured father, and to all friends,—I remain, my dear sir, respectfully and affectionately yours,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
May 27, 1838.

"MY DEAR SIR,—As I am informed the French ship is delayed, I gladly embrace the opportunity of writing you a few lines. My mind is much distressed on account of the sickness and frequent deaths of the poor natives. I cannot but think they bid fair for annihilation. May the Lord in mercy withdraw His hand speedily from us!

"I yesterday at Mawe, after divine service, visited the sick, and was much distressed from the helpless misery I witnessed. The poor natives are affected with a new epidemic, which first causes great pain in the ears and head. The whole head then swells frightfully, the patient becomes blind, and the throat so far partakes of the malady, that the person soon becomes incapable of swallowing anything but liquids. In fact, I think the throat is the most dangerous part of the disease. I have three persons belonging to my Mawe congregation now lying under this malady. The first person who was attacked, is, I am thankful to hear, getting better. His sight is restored, and he can again move a little. The second per-

son attacked I hope will get better. The swelling is very great, but from the state of the pulse I hope the inflammation is decreased. The third patient is much swelled in the throat, and the glands of the neck, and round the ears. But as there is much discharge of white watery fluid from the ear, I hope she will not be blind. There is much inflammation, and the disease does not seem to have attained its height. This to the natives and to us is quite a new malady.

"In some few cases there has been some appearance of a similarity to the cholera. These cases have for the most part proved fatal. Some have come near to what Dr. Thomas calls the Devonshire colic. Another new epidemic broke in upon us a few weeks ago of a very singular nature. A pain in the bowels is first felt. The body in a short time becomes so distended that in the course of a very little time, if medical aid is not at hand, the person dies of suffocation. This disease is quite new both to us and the natives. They call it the 'CLOVER,' on account of the manner in which they have seen the cattle blown from eating clover, and the disease is exactly similar. At the first appearance of this complaint a poor woman, who had been working on my son's farm, came home in the evening. She complained of hunger, sat down and cleaned her potatoes, cooked and ate them. Several people were sleeping in the same house. Soon after she lay down for the night, she complained of a pain in her bowels, and began to groan. The inmates of the house fell asleep. In the night one of the people woke up, and inquired how the woman was. No answer was given. An examination

took place. The woman was dead. Thus the poor creature died before I knew she was ill. The case distressed me very much, as the disease has universally given way to an emetic or a dose of aperient medicine. The natives sleeping in the house were so very much alarmed at the distended appearance of the corpse, that they had even buried the poor woman before I knew she was dead. She left a little girl at her breast of about four months old. This child is being brought up by my daughter Serena. There were also a few other cases at first, which proved fatal. But when the disease was found to give way so easily to medicine, we stored the surrounding tribes with doses of medicine, that they might be ready in case of an attack. For so sudden was the disease, and fatal in a short time, that it left no time for application to us. This epidemic seems now to be passing away, but it is succeeded by swelling of the face. May the Lord have mercy upon us. My mind is weak, and my nervous system so broken up, that I feel these calamities of my poor people very much.

"We have just heard from our Society of a society that is formed to colonize this country. Surely the British Government will never consent to such a step. How can they give up a country which is not their own? Alas, I know not what is coming upon us. The cause of our dear Redeemer is, I hope, being extended. At our last meeting I had several new catechumens. To-night, whilst I have been writing, a young man has come to be directed in the way to heaven. My dear Serena is still very poorly, but the Lord deals graciously with us. The other branches of my family are pretty well. The Lord is doing

His great work at Kaitaia. We have reason to be thankful, but we can only rejoice with trembling, on account of the sickness and death of our poor people. I think you will ALL accompany us to a throne of grace in their behalf, and lift up with us your voices for the remnant that is left. I have had but one solitary letter from your dear family for a long time. This I lament.

"I remain, my dear sir, with much respect, affectionately yours, "RICHARD DAVIS.

"To BENJAMIN FREEMAN COLEMAN, Esq."

"KAITAIA, NEW ZEALAND, *July* 18, 1838.

"MY DEAR SIR,—Last Thursday night I reached this station, and had the unspeakable pleasure of finding my dear children blest with health and surrounded with usefulness. The Lord is carrying on His own work here. I have been much solicited by inquiring people since I have been here already. I rejoice in the field of usefulness in which my dear children are labouring, but I tremble for their responsibility. May the Lord enable me to assist them with my poor prayers and advice.

"My journey was rather hard, occasioned from a bruise I received on my knee a few weeks ago from the fall of my horse. Since my arrival here I have had a bowel complaint, so that my strong man seems to be bowing down under me. A few weeks ago my health appeared in a great measure reinstated, but I fear now it will never again be the case. May the Lord prepare me for His kingdom. I feel myself indeed to be a poor sinner.

"I considered a little relaxation from my Waimate duties

would be of service to me. But I already begin to think about home. I shall, however, stay as long as I can.

"The work of the mission is, I trust, making progress. Never did I see the mission in so healthful a state as at present. Paratene has been taken from us. He died as he had lived, seeking the best interest of his people. He fell a victim to the late epidemic. As long as he was able he attended on the sick, and was attentive to all their wants. He is gone—with him the bitterness of death is past—he is safely landed on the happy shores of eternal love. Happy soul, washed in thy Redeemer's blood and clothed with His righteousness, thou art eternally happy. Dear man, while in the world he was a father to his tribe. Alas! how much they will miss him. Many attended his funeral. He was indeed a blessing to his people.

"By the last opportunity, a few weeks ago, a parcel was sent to the C. M. House containing two copies of the New Testament in sheets. They were packed up by Mr. Colenso at my request for you. Should they not have been forwarded to you, please to write to the Mission House for them. The scarcity of books for prayer has rendered it necessary that the Prayer-book should be printed before the dictionary. This latter work will however go to the press immediately after the former. And should I be spared, copies will be forwarded as soon as possible after they are out of press.

"Thank you and dear Mrs. Coleman and your honoured father for your joint consolatory letter. I hope, when at home, to write more at length to Mrs. Coleman, and to thank her for her very kind invitation. But England's

shores I never more expect to see. I think I could scarcely survive the long and wide separation from my beloved children, rendered, if possible, more dear from the loss of their much-loved mother. It cost me MUCH to go to the colony. My dear people, too, require my assistance. They require that care and attention which will not allow me to leave them. The few years I may have to remain I would wish to devote to them.

"Permit me, my dear sir, to congratulate you on your induction to your cure of souls at Ventnor. It is a great and responsible work to stand between God and immortal beings. May the Lord MAKE and KEEP you faithful. Your last letter has caused me to wish to hear further from you.

"My dear Serena is still continued to me. In health she was when I left much as usual. With Christian love to Mrs. Coleman and your honoured father,—I remain, my dear sir, with much respect, affectionately yours,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
November 15, 1838.

"MY DEAR SIR,—My last letter to you was written from Kaitaia. Since that period I have received two private confidential letters from you, containing an invitation for me to visit England, etc. etc. A few days ago I received yours of May 21st, containing an announcement of your having lost your highly respected and much-loved parent, and of your having sent three hogshead casks to Salisbury Square for me and mine. Most deeply do I sympathize

with dear Mrs. Coleman and yourself in your present affliction. Doubtless you are enabled to exclaim, 'All is well.' The translation of our beloved ones should endear heaven to our souls. I feel myself, as it were, held between two worlds, with a bond of union between me and those I most love. My affection is divided between those who are still in the flesh, and those who have been removed from this vale of tears. In the removal of your venerable parent, I have lost a friend, whose correspondence I highly esteemed. But the time is short. We shall soon see those dear ones again. Death will soon lead us through the dark valley, and all will be duration, light, and love for ever. Thank you for your most cordial and kind invitation to visit England, and for your kind attention in opening a way for my so doing. Such a voyage I could not undertake for two reasons,—1*st*, I do not believe my constitutional health would sustain me to your beloved shores; 2*d*, I could not leave my missionary field without suffering from severe checks of conscience. The Lord has wonderfully provided for me. As I was not able to leave my dear invalid Serena, I was, through the kind intercession of my friends in the colony, enabled to prevail on Mrs. Anne Iselton, a widow, my now beloved wife, to come down to New Zealand, as a most eligible opportunity offered for her so doing, in company with Mr. Shepherd, who had been to the colony to visit his father. On the 18th of September we were married at Keri Keri; and I now feel myself again in possession of the best of wives. May I be enabled to receive all these mercies as from the hand of Heaven! She is everything which I said she was in my letter to you

from Sydney, and much more. Thank you for your kind, persevering attention to our commissions. It would have given me an unspeakable pleasure to have seen you and dear Mrs. Coleman once more in the flesh. O with what delightful pleasure should I have attended you in your pastoral duties! But now, my dear, MUCH loved, and HIGHLY esteemed friends, I can have no hope of ever again meeting you until we shall meet to part no more for ever. My missionary labours increase upon me. Hypocrites are beginning to show themselves to the disgrace of the cause of Christ. But while we have to lament over some, we have to rejoice that many are enabled to hold on their way. In some few piety is deepening, and true holiness is progressing. Kaikohe I visit once a fortnight, and sleep there in my new house. At Otava, which is a place upwards of twenty miles distant from Waimate, I have another house in preparation. I cannot sleep much in a tent now, as I am at times much afflicted with rheumatic pains, not only in the limbs, but in my stomach and bowels,—nature of course wears out. Pray that I may be made faithful and useful. David Tauranga has fallen into sin, which is a great grief to me; although I hope the gift of renewed repentance will be extended towards him. About sixteen months ago he lost his wife. Since then a female slave has had the care of his household. A few weeks ago it was found out that she was in the family way. They were married directly. But it has brought a great disgrace upon our infant church.

"We are very apprehensive respecting the result and effect which the Colonization Association may have on the

poor natives, should they succeed in procuring their charter. We have just sat two days in committee on the subject, during which time the Government documents, and the different pamphlets which have come to hand on the subject, have been considered. From the knowledge thus acquired, and our local knowledge of the country and of the disposition of the natives, I do not hesitate to state, that a colony thus founded would not, according to all human probability, fail of ruining and ultimately destroying the native tribes. This must also be the case should the country remain in its present state, as it is, to all intents and purposes, colonized already. So that in either case I see nothing but destruction for the natives, unless the British Government should think proper to take up the subject in the way which has been suggested to them, viz., that of becoming to them a fostering power. Should Britain extend her guardian hand, and legislate for them, and at the same time maintain a sufficient constabulary force to carry laws into execution, I think this people will at length become an enlightened nation, whilst colonization, under almost any modification, will not fail to effect their destruction. The expense of such legislation and constabulary force I have no doubt could be defrayed by funds raised here. I feel anxious for the welfare of my people and adopted country. May the Lord deliver them from the hands of the oppressor.

"I hear but little of the proceedings of the Popish missionaries. They allow their hearers to work on the Sabbath after service is ended, or play, which they think proper. They have also told them that it was not right

for them to read the Scriptures. I do not know whether they have proceeded to baptize or not.

"Please to give our united Christian love to Mrs. Coleman, and accept the same yourself from us all.—I remain, my dear sir, with much respect, very affectionately yours,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
April 14, 1839.

"MY DEAR SIR,—A fortnight ago the three casks came safely to hand. Thank the dear Ryde friends for us for their contents. May the Lord make us faithful stewards of these valuable donations, and may His holy name be glorified thereby! The natives are much indebted to their kind unknown friends for their unremitting kindnesses. I have just received letters from my people, who went a short time since to the East Cape as missionaries, requesting clothing. They will be supplied from these casks. Their account of the success of their labours is very pleasing. Large chapels have been erected, and several congregations collected. The East Cape is very populous. I hope the Lord will soon send a missionary there.

"Our mission wants greater zeal. By this conveyance I have written to Mr. Coates to urge the Society to send a bishop here—one wholly under the influence of the Spirit of Christ—one possessed of the spirit of primitive Christianity. EPISCOPAL SUPERINTENDENCE IS ABSOLUTELY NECESSARY. The Society could afford £500 a year, and a bishop of a proper spirit would require no more. Thrice

have I pressed the subject on Mr. Coates. Our mission wants greater spirituality, and is not what it ought to be. On this account I have solicited Mr. Coates to have a bishop sent out possessing the qualifications essential to the episcopal office. God has added to the Church many natives. These require great attention and great care, for there are many adversaries. The Church of Rome has her bishop here. He is a very persevering man. Will not the Protestant Church supply this mission with a bishop? Some wicked natives, who have long rejected the counsel of God against their own souls, have been baptized at Hokianga by the Roman Catholic bishop, who is building a house at Waimate for the purpose of visiting them. Thus our infant church is invaded on the right hand and on the left, and requires the utmost vigilance. Last Sunday I preached on the subject, and set forth, to an attentive congregation, the glory and beauty of redemption, and the free and everlasting blessings therein covenanted to the believer.

"Kaikohe is a fertile district, the most fertile I have seen in New Zealand. Here the natives are growing wheat, and making progress. Here I purpose to build a mill exclusively for their use, and have written to Mr. Coates to send me out a pair of mill-stones, and to supply me with money to pay the millwright, and to pay for the stones, hangings, and other metal-work required. For this outlay I will be responsible until the natives shall repay the whole with wheat or flour. The natives will build the mill-house, dam, etc. They must be taken by the hand. Much can be done for them at little expense. Thus, by

the grace of God, I am resolved to act in my own district, and shall bring down upon me the reproach of those who wish to buy their land. Man's censure can only last during life. This is not our rest. In this I am acting independently, and stand alone. I have consulted no one except Rev. W. Williams. He accorded with my views, and advised me to act on my sole responsibility. At Kaikohe I have a new, decent church preparing. In my district, materials are preparing for three chapels. At Tautoka, the chief, who has long halted between two opinions, has declared himself a believer in Jesus. This has caused much stir in his tribe. May it be genuine and permanent! James, in the course of the year, is about to be married to my dear Anne's second daughter. She is about his own age, and has received a good education. Please procure a Latin Bible for James. William is diligent in studying Greek. Coleman makes progress in classical learning. I hope the Lord is about to honour these children in His vineyard. With kind love to dear Mrs. Coleman, in which Mrs. Davis desires to unite,—I remain, my dear sir, affectionately and respectfully yours,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
July 2, 1839.

"MY DEAR SIR,—Two Romish priests are going to Tauranga, two to the Thames, and two remain at Tapeka. O Lord, give us grace to be up and doing!

"Had a large body of natives with me, and examined thirty candidates for baptism, and passed them on to Mr.

Williams. They require much care and vigilant attention. Numbers are anxious to be baptized, but I fear their motives may not be sincere, and so they may not become partakers of the spiritual benefits resulting from a right participation of that sacred ordinance. This is a solemn duty to be engaged in.

"*7th July.*—Glory be to thy holy name, O Lord Most High! To-day 101 adults were admitted to baptism.

"*13th July.*—Conversed with 193 natives on religion. This is the largest number I have ever had. The work of grace is, without doubt, progressing in the hearts of many, and God is extending His kingdom amongst them. Knowledge is increasing, and saving mercy is manifested by an unsparing hand to the poor natives.

"*23d July.*—Conversed with 160 natives. The Lord was, I trust, amongst us. The natives I sent to visit Tareha, the old chief, returned. They were well received by him. These natives, being slaves, were afraid to approach the sick chief without an invitation. They agreed to call to him from a distance, and, if he called them, to speak freely to him on the state of his soul. Should he bid them keep off, they should consider the door closed against them. They called, and asked permission to approach Tareha. He said, 'Come to me where I am.' They asked him if he would allow them to speak. He said, 'Say on.' One of them said, 'I come in the name of God, who made heaven and earth. I am not come to speak about your body, but the state of your soul. God gave His Son to die for sinners. The blood of Christ hath cleansed my sins, and will wash away your sins. The Holy Spirit will

teach you. I am a sinner. You also are a sinner. Christ rejects none. Go to Him. He will save your soul, and your body too, which will rise again. Christ will raise the body. If you build a house, and it falls, it cannot rise again of itself. But if you work, you can put it together again. So God, who made you, when you die, will raise your body again.' Tareha told them not to leave him that night, but to sleep there, that he might hear more on this subject. They remained, and, from their well-known spirituality of mind, doubtless spoke faithfully and feelingly to him respecting his eternal salvation.

"Thank you for your letter just come to hand. It gives me pleasure to know you are so actively engaged in the service of our dear Master. I hope you will continue to write. Your letters cheer me.

"We have had a signal manifestation of the power of religion over the savage mind. Two months ago, a party of unbelieving natives went into Kaikohe to perform their accustomed ceremony of removing the bones of a relative who died in the summer. I felt very anxious for my people, lest they might fall from their steadfastness, and lapse into sin. This happened in a slight degree. Some joined in the dance when they first met, which caused remorse of conscience, and made them more jealous over themselves, and more bold, from hatred of sin, to speak to their friends on the one thing needful. The party on their return called on me. I was much struck with their conversation. The leading men went to Kaikohe bound with the chains of superstition to perform a superstitious act. They returned fulfilled with a desire for better things. They made a

great stir among their unbelieving friends, in consequence of which many have embraced Christianity. How far it may prove the work of the Spirit time will show. Soon after their return an aggravated murder was committed on a girl belonging to the Kaikohe party, they had so lately visited. When this murder was known to some at Kaikohe who had not received Christianity in the love of it, the old spirit of revenge was stirred up. Even this was overruled for good, as the power and spirit of Christianity were by this circumstance manifested. To have allowed the murder to pass without notice would have been sinful. But how to take up the cause without war was the difficulty. They came in a body, strongly armed, to Waimate to see their friends (the murderer having fled), to make peace with them, and (to use their own expression) to make the surface of the country peaceful. They arrived on one of the days appointed for my meeting the Christian natives. The natives and myself met them in a body. We despatched a messenger to the party whom they were going to visit. The chiefs of the party soon arrived, and the meeting of the two was most gratifying. The speeches evidenced the most complete triumph of the Gospel of a public nature I ever witnessed. In former times all would have been wild confusion in the army, all pigs found would have been killed and taken away, and all store-houses broken open and plundered amidst musket-firing and dancing. All was now ordered with discretion. They proceeded quietly to the place. Not a gun was fired. Not an angry word was spoken. The voice was not heard in the dance, but in the evening the voice of prayer and

praise was heard throughout the camp. You will rejoice with me in this victory of the cross. The army was almost exclusively composed of my own natives. I told Mr. Williams, who was present, that such a scene of peace and good-will was an ample reward for all our past toil. With kind love to Mrs. Coleman, in which my family join,—I remain, my dear sir, respectfully and affectionately yours, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
8th January 1840.

"MY DEAR SIR,—Popery seems to increase greatly. Here the bishop and his priests manifest a zeal worthy of a better cause, the former more especially. They are forming stations in different parts of the island, and are beginning to employ native agency to disseminate their pernicious tenets.

"The work of the Redeemer still progresses. My time is almost solely engrossed by the natives. Great progress is making at the East Cape, and the Lord there blesses the labours of the native teachers whom we have sent. Rev. W. Williams finally left for that district with his family last week. In him I have lost a valued friend and companion, but he is zealously engaged in his Master's work, and will be a blessing to the country where he resides. We have not had a baptism since July, when 101 adults were baptized, until last Sunday, when twelve adults were baptized. On the 26th of this month baptism will be administered to a large number of adults. The whole of Tuesday I spent with my catechumens. I meet

them twice a week as usual. They increase in number and interest.

"About eleven weeks ago Mr. Williams went to Cook's Strait to establish Mr. Hadfield there. We have received most satisfactory letters both from Mr. Williams and from some natives who went from me to Port Nicholson. The Lord is manifesting His grace among these people. The account given by one of the gentlemen of the 'Tory' is most pleasing. He reports that they landed at the Port on the Sabbath, and expected to have been received by the natives with a dance. They were met quietly on the beach by a deputation of natives, and were conducted into the Pa, where they sat down until divine service was concluded, which was conducted with great decorum by a native, the congregation amounting to 700. This gentleman confessed that he was not a religious character, but that he was surprised to witness the favourable alteration in the country in the short space of four years since he had travelled through the district. It is solely God's work. The means used have been weak and feeble. Hence it redounds the more to the glory of the riches of His grace in Christ Jesus.

"It is absolutely essential, that the Church Missionary Society should send a bishop to New Zealand. There is even now sufficient duty to occupy all his time. In fact, if we are to continue without episcopal superintendence, in what are we better than dissenters? But such a bishop is wanted as is described by St. Paul. I have written to Salisbury Square repeatedly on the subject, and shall continue so to write.

"This country is being colonized very rapidly. Twenty-three town allotments in Victoria realized £852. At Kororarika also allotments sell very high. At a late sale about £2000 were realized. A small weather-board building, inclusive of site, is worth from £600 to £700. For one house of large dimensions, but built entirely of timber, the sum of £1250 was refused. Stores and shops are opened at Kororarika, and goods are sold at Sydney prices. Here the Romish bishop has fixed his head-quarters. From hence as from a centre the Jesuitical leaven of Popish superstition is working, and will emanate to all parts of this distracted country. But the Lord Omnipotent reigneth. May we be ready for every event! May we be prepared to lay down our lives in God's cause! With the natives it is my desire to stand or fall. This country without them would be to me a desolate wilderness.

"At Kaitaia good is doing, but the missionaries are surrounded by the emissaries of Popery, and are much troubled by land-buyers. What is done by the church missionaries may be considered effectually done. None are baptized until the fruits of the Spirit are to human judgment discernible. I hope soon to send you the goodly number baptized in this district. Of these a few have brought dishonour on the name of Christ. Many having been washed in the blood of the Lamb, have passed into the heavens, where they are now praising their Redeemer in the highest strains. A large number yet tabernacle with us in their houses of clay waiting their appointed time.

"The older I get the more I have to attend to. Could I give up myself exclusively to missionary work, it would

relieve me in my declining years. I am not old, but I feel worn. Pray for me, my dearest and oldest friend. I feel my weakness. In much temptation hitherto the Lord hath preserved me. This is a great mercy. I have commenced the year. I may never see its close. May the language of my soul be: 'Come, Lord Jesus, come quickly!' Yes, my beloved friends, we shall soon meet to part no more. We shall be with them who are only gone a little before us. With our Christian love to dear Mrs. Coleman, and all our dear unknown friends,—I remain, my dear sir, respectfully and affectionately yours in the best bonds,

"RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
5th February 1840.

"MY DEAR SIR,—The power of the glorious Gospel wings its way through the length and breadth of this land. The glad tidings of peace and salvation are now proclaimed from the North Cape to Cook's Strait. Mr. Williams returned overland from Cook's Strait to Tauranga in the Bay of Plenty. The reception he everywhere met with is most interesting. There was scarcely a place or tribe where the Word of God was not partially known, and divine worship instituted. The demand for books was very great. A single leaf of the Bible is highly valued. Please to write to Salisbury Square to urge the printing of 10,000 copies of the New Testament. For this number we have applied. Our press here is fully occupied. A large edition of the Prayer-book, and of elementary books, is printing. But more hands are required to render the

press fully efficient. The work of salvation is proceeding amidst calumny and reproach. Sunday week 102 adults were baptized at Waimate, of many of whom I have a good hope. On the following day many children were baptized, and twenty couples of the newly baptized were married. In about three weeks we expect another baptism.

"*8th February.*—Last Tuesday week Captain Hobson arrived in the bay. 30th January the Queen was proclaimed at Kororarika, and Captain Hobson as her Lieutenant-Governor over such territories as should be ceded to the Queen of England. On the 31st the Governor was to visit Waimate on his way to Hokianga, but illness prevented. The 6th instant was the appointed time for the chiefs to sign the treaty presented to them by the Governor. The chiefs from Kororarika, especially those professing Popery, appeared determined to retain their independency. I arrived with a party of chiefs from the interior who advocated the treaty, and invited the Governor. (See this Treaty of Waitangi in Appendix III.) The followers of Popery refused to sign, having, they said, been told by the Romish bishop, that if they signed they would in a short time become slaves to the white people. The Governor announced that the Government here promised to protect the religion of the Established Church, that of the Wesleyans, that of Rome, and also that of the natives, *i.e.*, their original customs. *N.B.*—Of these customs the natives think little. In fact, generally, they view them with abhorrence. The treaty preserves to the Maoris all their landed possessions, with the privilege of selling or not selling their land, with this proviso, that if they sell, they

must sell to Government—a necessary restriction, to guard the natives from imposition.

"Please to give our very kind Christian regards to Mrs. Coleman,—and believe me to remain, yours affectionately and respectfully, RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
February 13, 1840.

"MY DEAR SIR,—It is many years since we first became acquainted with each other. During this period I am not aware of ever having taken any step of importance without first making you acquainted therewith, and in some measure or other consulting you. Now, I just write a hasty line to inform you that I have this day written to Salisbury Square to offer myself for ordination. This I should not have done at this time, had I not heard that the clerical brethren had some time ago, unknown to me, recommended the step. My time for a long period has been pretty much employed in ministerial duties,—such as marrying, burying, preaching, etc. etc. But, as members of the Established Church, due caution will now be necessary, as we shall have many eyes upon us.

"I am also informed the Bishop of Australia is not likely to be averse to the ordination of some of the elder catechists, but inclined to favour such a measure.

"It is my wish to view the subject in all its bearings in a most serious light. It is my desire to lie low before the throne, and to humble myself before my God on the occasion. I feel fearful lest I may tread on forbidden ground. I know and feel my sinfulness, my unworthiness. I know

if ever I am saved myself, I shall indeed be a monument of stupendous grace. I hope I have not done wrong in having thus offered myself for ordination. Would I could have consulted you more than I have done on the subject. The Lord, who has so often appeared for me, will, I trust, direct my steps. His presence lights up the rough, dark, and doubtful valley, and removes from uncertainty all unnecessary care. I have just been reading 'Harvey's Memoirs.' O how sweet to my taste are those holy and heavenly doctrines! How brightly shone redeeming love in that saint of eminence! How happy he must have been on earth! And now, how blessed, no tongue can tell. Owen, Harvey, and Whitefield are my favourite authors. Modern divinity is, in too many instances, of a very poor texture, and is not calculated to fill the soul with marrow and fatness. Until we hear more such doctrine advanced in the church as that contained in the above-mentioned authors, we shall not see better days. Should you ever fall in with an old copy of Owen on the Hebrews, I should be glad to buy it. I may not live to read it much, but it may prove a legacy to my children. My former constitutional strength will never be restored. William is, I trust, truly pious. I wished him to take charge of the Society's farm, but the Lord hath a higher and more noble work for him. He is now studying for the ministry, in connexion with his duties on the farm. I would most gladly give him all his time, but at present I cannot afford it.

"I came here yesterday under rather exciting circumstances. On Monday I received a letter from the chiefs,

to inform me the Hokianga people had sold a large tract of country, in which was included some of their landed possessions: that they were determined to oppose it; and as they can only do so by force of arms, I felt apprehensive of consequences. I found them actively engaged repairing their fortification, while fifty men were sent out to oppose the party of sixty people, who were supposed to be employed marking boundaries. In the evening the armed party returned, not having seen the other party, but they had demolished all the landmarks. Much as I was distressed on account of the state of affairs, yet I saw nothing to blame them for. The general spirit manifested on the occasion was that of a work of grace on the heart. I addressed them from these words:—'Cast all your care upon Him,' etc. etc. O glorious triumph of Divine grace! The voice of the angry, revengeful savage was no longer heard denouncing destruction in its most horrid form on his fellow-man, but calm discussion took the place of high resentment and indignant insult. They were willing part of the property should go in order to peace, but not all. And from what was advanced, it would appear the other party did not wish to press the matter. I trust no blood will be shed on the occasion.

"To-day I have conversed with many members of this congregation, and cannot for a moment doubt but they are growing in grace and ripening for glory. O that my heart were more in this great work, and that I were more faithful to my trust!

"On Monday the Governor came to Waimate. Yesterday he passed on to Hokianga. I tremble much for the

natives. Much is to be apprehended. They will indeed require all our care. They are children in every sense of the word. They are oxen unaccustomed to the yoke. Immediately after their return from Hokianga the vessel sails round the island. Mr. Williams accompanies them. It is expected the Governor will have some opposition.

"I visited a sick man last night, and have visited him again to-day. His experience and state rejoice my heart. I found him much bowed down from a sense of sin. He appeared to be full of thought. But when I spoke to him of Christ his countenance changed. This morning I found him in better spirits. His time will not be long. His days of mourning will soon be ended. Blessed Gospel! What an effect it has on the soul; yea, on the whole person! To God be all the glory. God has been wonderful in goodness to this tribe. Of all others they were a people most to be feared. Their history, if recorded, would report little else but war in all its savage forms,—rapine, murder, and desolation. A remark was made yesterday by an elderly native to this effect:—'Since this tribe has embraced the Gospel, the surrounding tribes have been enabled to eat the food of their own growing, and to reap the benefit of their own labours. Previously this was not the case. They were then the terror of the country.' Latterly their neighbours have, in some instances, taken advantage of the power of the Gospel over their minds. This is the case with the land in question. But they are now roused, and are taking these present steps in order that their neighbours may see that they are determined to preserve their rights,—that they will not be imposed on.

"It is now night, and they are still at work; they say it will be the first finished fortification the tribe ever possessed. It was commenced some years ago, but not finished.

"17*th*.—Yesterday 203 native communicants partook of the sacred ordinance in our new church. A hundred of the newly baptized were present who did not partake.

"The Governor was opposed at Hokianga by some of the natives, who were doubtless instigated thereto by the whites. With kind regards to Mrs. Coleman.—I remain, my dear sir, respectfully and affectionately yours,

"RICHARD DAVIS."

"WAIMATE, *March* 13, 1840.

"MY DEAR SIR,—After so long a period it was cheering to me on the 7th instant to receive a letter with your well-known direction. I do not like the idea of outliving the friendship of my friends. Perhaps some of our letters are lost.

"Our post as missionaries is now one of much importance and anxiety. It is the wish of the Society, that we should render the Lieut.-Governor all the assistance in our power, compatible with our missionary character. The natives are much perplexed to know what is coming upon them. At present the Governor is rather poorly. He is now staying with us to get a little quiet, and I hope soon to see him again enabled to resume his duties.

"*April* 21.—Since I commenced this letter, rapid changes have passed before us. Much excitement has taken place amongst the natives, in consequence of reports spread

amongst them by evil-minded Europeans. They have represented us as having only come amongst them to prepare the way for Government to come and take the country with greater ease,—these reports have emanated principally from Papists. At present we are pretty quiet. But we may expect even now a reaction, as many agitators are abroad.

"Popery is making progress here, and will do so. The golden age of this mission seems to have passed away. Stiff formality has been introduced amongst us in place of simple Christianity. Would that the Church Missionary Society only knew, that stiff formalities, apart from humble spiritual-mindedness, will only tend to overthrow their mission in this country. My soul has often rejoiced in the prospect of the final success of this mission. But clouds and darkness are now hanging around our horizon, and the light is obscured. There is no religious system so scriptural, so sound, and so spiritual, as that of the Established Church. I love her doctrines, I love her discipline. How truly scriptural are her articles, her prayers, and her homilies! But, alas! how much her beautiful garments are sullied when they are worn by THE FORMALIST.

"Mr. Clarke has accepted an appointment under Government. This I think he would have done with much reluctance, had it not been for our blighted prospects. The situation he holds under his Sovereign is of vital importance to the natives. And the step he has taken will doubtless meet the most hearty sanction of the Society. He holds the situation of principal Chief Protector. He will have to purchase all lands from the natives for the

Crown. He is to see that the natives are not unjustly dealt with by Europeans. He is to go amongst them with full authority to settle all their little differences, etc. etc. In short, he will be still as much in missionary work as he has ever been, and will be beyond the reach of STIFF FORMALITY. I much lament the loss of this friend and brother. Ever since the formation of this settlement we have lived together without an unpleasant feeling.

"To-day I have met a very large party of natives for religious instruction. The work of grace is progressing, and I should still hope for better things, were it not for local circumstances. Let me entreat an interest in your prayers, and in the prayers of all your friends. I know, I feel, my dear sir, that I am a poor sinner, and utterly unworthy to do anything for Christ. But woe be to me if I preach not the Gospel. Give me freely your advice. I need it much. I have much to do, but this I rejoice in, that the office of secretary now devolves upon me.

"The Lieutenant-Governor left us a few days ago. His health was much improved. He is a sensible, honest man, and has at least two good-principled, pious men in his suite. Mr. Clarke will make a third. One is the police magistrate, the other the doctor. The stay of the Governor at our house has brought me into close contact with all the Government officers, and I cannot but view them all with much pleasure, as being gentlemen of high principle and sound judgment. With my very kind regards to dear Mrs. Coleman,—I remain, my dear sir, respectfully and affectionately yours, RICHARD DAVIS."

"WAIMATE, NEW ZEALAND,
May 15, 1840.

"MY DEAR SIR,—Thanks to you and our unknown kind friends for the cask of valuable clothing which came to hand last week. Some part of your bounty has been already distributed, and parcels are about to be made up to go to the south as a supply for the native missionaries, who are labouring successfully there in their Master's cause. They have left this climate for a colder one, and an extra supply of clothing is expedient. The accounts we continue to hear from those teachers are of a most satisfactory nature. There is doubtless some error mixed up with their proceedings. But their simple faith may often put the experienced Christian to the blush.

"God continues to deal very graciously with the natives. Latterly, we have some instances of the power of faith exemplified in the dying hour. One man died praising God to his latest breath. I saw him a few days previously, and asked him how he felt. 'GLORIOUS SALVATION!' was his answer. On Tuesday last I had upwards of 200 people at my conversational meeting. But never was there so much cause of watchfulness as at present. We are surrounded by enemies on every side. We have much to apprehend from Popery. An active ministry is necessary.

"*May* 26.—On Sunday week about 180 natives received the holy Sacrament in our new church, which was well filled on the occasion. Last Sunday 155 adults were admitted to baptism in the new church. The congregation, I think, was the largest we have ever had. I

addressed them from Col. iii. 12-17. Yesterday fifty children were baptized and twenty-eight couples married. This year has produced an abundant harvest of immortal souls. By the end of June, which closes our year, we shall, I trust, have admitted within the year, by the holy sacrament of baptism, not less than 400 adults into the visible church of Christ.

"Since Saturday week I have been closely and undividedly engaged with the communicants and candidates for baptism, or I should have closed my letter for the post earlier.

"We are, through mercy, all pretty well in health. My son James, I have the pleasure to inform you, was married to Mrs. Davis' daughter on the 2d of March last. They are at present living with us, but will soon go to their farm. My dear Serena is better in health at this time than she has been for many years. Jane has grown a fine girl, and is likely, in proper time, to be united to Mr. Williams' eldest son. William is pursuing his studies, and in him, I trust, some ability will be united with sterling piety. Mr. Taylor has, I believe, written to apprise the Bishop of him. Coleman is yet in the school. He possesses talent. The Lord will, I trust, direct him. I now and then continue to receive copies of the *Record* paper. Thank you, my dear sir, for these. I prize them much. Without them, I should know nothing of what is going on in England. Begging our kind regards to Mrs. Coleman,—I remain, my dear sir, affectionately and respectfully yours,

"Richard Davis."

"WAIMATE, NEW ZEALAND, *Feb.* 12, 1841.

"MY DEAR SIR,—Thank you for continuing to send me some copies of the *Record* paper. It affords me much pleasure to peruse them. From them I learn the political state of nations, and the general progress of the Church of Christ in her wilderness journey to the heavenly country.

"On the 20th November 1840, was evinced the truth of the prophecy: 'Thou hast ascended, most glorious Saviour, upon high; Thou hast led captivity captive, and received gifts for men.' On this Sabbath 381 natives partook of the sacred ordinance. O Lord, sanctify, purify, and make holy Thy Church, that, being as a city set on a hill, she may show forth and reflect with heavenly splendour Thy glory! On the Sunday following 101 adults were admitted to baptism. I addressed them from Hebrews xii. 22, 23. The congregation was very large, the church quite full, and many were standing on the outside. O Lord my God, baptize me, a poor sinner, with Thy Holy Spirit!

"The accounts which I continue to hear from our natives, who are labouring in the missionary field at the south, are of a nature to call forth much gratitude and thankfulness to God for having so blessed the day of small things.

"Doubtless you may recollect, that I told you frequently, that I expected that there would be a harvest of souls gathered into the visible fold of Christ. A friend, some time ago, in speaking of the manner in which God had been pleased to bless the mission during the period the missionaries were lying under the merciless lash of all parties, observed, 'I fear even the abundant success thus given to

the Church will be misconstrued.' I replied, 'I feel my responsibility to a higher power than that of fallible man.' Yes, my dear friend, the Lord in the conversion of souls only does His own work. He, by the instrumentality of preaching gathers His elect children, and brings them to the fold of Christ, where He reveals Himself to them. The Holy Spirit continues to carry on the work in preparing them for His kingdom of heaven. Too much praise is, in our day, rendered by the Christian public to the poor, weak, sinful instrument whom Christ employs to make known His purposes of grace to His redeemed ones. Although God generally calls by His grace, and sends out generally from the elect, preachers of His word, yet I cannot for a moment doubt that many souls, now forming part of His Church triumphant, were called through the instrumentality of those who may be shut up now in hell.

"11*th March.*—Ruaiti has been delivered from the miseries of this sinful world. He took leave of his friends, and told them that he was going to a place of light, joy, and love, and to leave this dark world for ever. He did not appear to be in ecstasy, but he prayed much. His last words were: 'Spare me, O Jehovah; take me, O Jehovah!'

"*Sunday*, 14*th March.*—376 communicants were present at the native sacrament this day.

"Amongst the natives there is much jealous excitement. I am fearful of consequences. Another year may reveal more clearly the purposes of God towards this country.—With kind regards to Mrs. Coleman, I remain, my dear sir, respectfully and sincerely yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
May 3, 1841.

"MY DEAR SIR,—Your letter of 22d September 1840 came safely to hand about six weeks ago. I should not have let it remain so long unanswered, had I not expected to receive the goods which were therein announced. The goods, however, are not come, but I will write again when they arrive.

"Thank you, dearly beloved friends, for having again remembered us. May you be indeed rewarded from above! The CLOTHING you have sent from time to time has been of GREAT SERVICE. It hath clothed many who must otherwise have been much exposed. I fully believe that many children have been saved through your instrumentality, in thus furnishing clothes for their reception when brought into the world. I, however, agree with you, that the colonization of this country has produced a supply of all necessary clothing, and the price which the natives get for their produce places clothes within their reach. The benefit bestowed upon this country by the introduction of European clothing is very great. A savage is naturally immodest. He cannot be otherwise. My mind revolts at the disgusting scenes which for years we were obliged to witness. How changed the scene! Native obscenity is now, with a very few exceptions, done away with. They all like clothing, and will get it if they can. Our Sunday congregations make a very respectable appearance. The introduction of clothing has BEGOTTEN MODESTY. I make use of the term BEGOTTEN, because I believe that such a feeling scarcely existed amongst themselves previously to

our arrival in the island, and the influence of this handmaid of virtue is gaining ground amongst them.

"The Lord still continues to be gracious unto us and to our people. Much, very much pastoral care is necessary, particularly at this time, in which the natives are passing from a state of savage barbarism to that of civilisation, and in which the Man of Sin is stalking abroad in open day, with all the effrontery imaginable, towards us, and all the wily insinuation possible towards the natives. Little did I ever expect to be brought thus into contact with Popery in this country. We have lately had to mourn over several, who appeared at one time likely to be our joy and crown of rejoicing, who have fallen into sin. Their besetting sins are fornication and adultery. The old system of refusing marriage to the slaves is rapidly disappearing; but some remains still exist, and are a too fruitful source of evil. These cases, when they occur, are very distressing. We and our people are held up to view to angels and men. If our natives fall into sin, the mouths of those who are watching for our halting are opened against us. This circumstance makes the falls of our people doubly painful. The honour of our Divine Master in His cause is a sensitive part of the Christian principle. On Saturday the 1st inst. my soul was much weighed down by the circumstances just alluded to. But yesterday my Sunday duties revived me, which were, first of all, in the morning to preach to a large congregation in our new church. My subject was the New Birth—its necessity, its nature, and its effects, concluding with the miserable state of those who were not made partakers thereof. The Lord enabled

me to speak seriously and feelingly, and I trust a holy influence was amongst us. At the close of the service my horse was at the church door, when I visited two other of my congregations. At Mawe I examined the reading class in the 4th chapter of 1st John, and preached to them also on the New Birth. Here also, I trust, a holy influence was present. An English service with my family closed the duties of the holy day.

"We have not yet felt much of the evil generally attendant on civilisation in our immediate neighbourhood; but we have much reason to tremble for the consequences thereof, which we cannot but have in prospect. But here it is our privilege to fall back on the sovereignty of our God, looking to Him continually and steadfastly for direction, and proceeding fearlessly in our duty.

"I have written to the Bishop of Australia to inquire what he will be likely to expect from me in the way of examination, should I have been nominated to him by the Society. I am now expecting an answer from his lordship. In my next letter, I trust I shall be able to inform you of the nature of my prospects. Should my ordination be for the glory of God and for the good of souls, I pray that it may be brought about, but not otherwise. The responsibility of my missionary duties at times weighs me down, and makes me wish to retire to a desert, or to the bosom of the Church as a private Christian. But this I dare not do. Woe to me, if I preach not the Gospel!

"*4th May.*—At the close of a busy day I sit down to close my letter to you by candle-light. Tuesdays I have set apart to meet my people. To-day I have had a large

party, not less than 200 present. First, I examined a party of about eighty, which stood up in class, in the Ten Commandments. This occupied nearly two hours. Then I heard seventy-six natives read, and examined them in the 4th chapter of St. John's Gospel. This occupied me nearly two hours. Afterwards I gave a few natives an insight into the rotundity of the globe, and got my dinner. After dinner I gave away a few tracts, and went to my secretarial duties for a short time, but with continual interruption, which makes the work tiresome. William was also engaged with the natives, holding conversation with the most ignorant of them on the subject of religion. To-morrow it is my intention to go out to visit some of the more distant congregations before the winter sets in. I have much to do; but, under God, I believe I owe my existence to it as a useful member of society. A monotonous and sedentary life would soon render me useless.

"In regard to the sanctity of the Sabbath, I believe the more of the spirit of holiness we possess, in equal proportion shall we desire to hallow that sacred day. Alas! we know too little of the nature and blessedness of the Sabbath! It is the oldest ordinance we have. It was instituted in Paradise; and no doubt was instituted so to extend its blessedness as to exalt the happiness of that blissful state. And if it were a blessing to the people of God then, it is a blessing to them now. If the Church required it in that blissful state, surely she requires it more especially now, inasmuch as she is in a wilderness state. The day of the Lord is doubtless at hand. I shall feel much pleasure, I trust, in reading Mr. Bickersteth's work

on Prophecy. He is a good man. He lives in the hearts of our Society's elder missionaries. We missed him much when he first resigned his office in Salisbury Square. While Mr. Jowett was in office, his communications were of a kindred spirit; but now, we understand, he has resigned his office.

"At Mawe I have met with an instance of the power of simple saving faith in an old chief, who had been baptized years ago, not of much note here, but one of Christ's mystical body. I asked him, 'What most engrossed his mind and desire?' He replied, 'My faith in Christ.' I discoursed on the nature and power of faith. He remarked: 'My faith is the house built upon a rock; and my mind is filled with the exhortation, "Set your affection on things above, not on things on the earth, that when Christ, who is our life, shall appear, we may also appear with Him in glory."' This saint of God, near to death, lay in a small hut, in the centre of which hung, suspended from the low roof, his iron pot, boiling over the fire, wherein was his humble meal, potatoes, which he ate with contentment and thankfulness, enjoying the luxury of simple saving faith, soon to be swallowed up in fruition.

"I received a letter from Charles Taurua, informing me of the death of his eldest daughter. 'My father Davis, my daughter has fallen asleep, and is removed to the presence of God. She has left this world, and gone to her own place. It is good. God gave, and God has taken away.'

"10*th July*.—Met 250 natives, who came to me for religious discourse and instruction.

"The all-wise God has laid His afflicting hand on my dear boy, John Noble Coleman Davis. For some time he has been afflicted with epileptic fits. Latterly his constitution seems affected. May the Lord enable me to bow to His sovereign will!—I remain, my dear sir, sincerely and affectionately yours, RICHARD DAVIS."

"WAIMATE, *July* 29, 1841.

"MY DEAR SIR,—Your letter of December 10, 1840, came to hand about three weeks ago. It was refreshing to me again to hear from you. We received the two casks and the case safe on the 22d instant. May the Lord reward you a hundred-fold, you and the dear unknown friends who have thus manifested their kindness to our poor natives! And may He make us faithful in the distribution! Although we are to receive no more clothing (you will have received my opinion in a former letter on this point), yet, I trust you and your dear friends will continue to bear us on your bosoms before the Lord. Please to say everything that is thankful, good, and kind to those dear unknown friends, who have so long contributed to your casks of presents.

"The Lord, on the 20th instant, took unto Himself my dearly beloved boy Coleman. In my last I mentioned to you that he was poorly. The disease by which he was removed was rapid consumption. We rather expected he would have rallied again. But the decree was gone forth that he should be numbered with the dead. As his removal was rather earlier than was anticipated, I have felt the stroke very much. But the Lord has not only sup-

ported, but comforted me. He has cheered me with such views of my interest in His everlasting love as I never had before. But nature will feel. The tie between a parent and child cannot be broken without a wound of no common nature. And more especially in this case, as my dear Coleman was of a sweet disposition, and from a child had been remarkable for his candour and honest simplicity of principle. He was never known to tell a falsehood. Study was his delight, but in his advances he had to labour hard. About three years ago, he had a great desire to get the first prize in his class in which he was a junior. In order to attain this object he laboured night and day. His anxiety until after the examination was past was considerable. But he obtained the desires of his heart with much commendation, and subsequently to that period he kept his place in the school. But, alas! this emulation appears to have produced a nervous excitement in his constitution which produced epilepsy. As his constitution appeared strong, and the attacks slight, and not more frequent than once a month, it was the opinion of all he would outgrow them. But I must, my dearest friend, stop my pen from running further into this subject, upon which an affectionate parent cannot but delight to dwell. It was always my wish to see my children well educated. In this dear boy I thought I saw my greatest wishes realized, more particularly as he had his eye fixed on the ministry. This I did not hear immediately from him, until about three weeks before his death, when there was a probability of his recovery. Dear child, he had it in his heart. But he is gone. There was hope in his death.

He appears to have had a hopeful trust in Christ, with a hearty desire to have the whole body of sin destroyed within him. I mourn his loss. 'I shall go to him, but he will not return to me.' 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"The simple faith of the poor natives is a great comfort to me. The Lord has, I believe, much people amongst them. On this subject I hope to write more at length before long, as I know it will cheer your heart, as it does mine.

"And now, my dear sir, I want to beg a favour of you. As I know not how soon I may be removed from my beloved children, and as the salvation of their souls is all my desire, I wish to bequeath them each a present of inestimable value, a Bible to each. In order to render this present more permanent and valuable, I wish to give them each a copy of the best royal octavo edition, very strongly bound in Russia. And as I wish to make my dear wife a present of the same kind, ten copies will be required to enable me to accomplish the wishes of my heart. In addition to which, please to add a copy of Bagster's Comprehensive Bible, quarto, bound very strong in Russia. This I want for MY OWN use. I should like to have them packed most carefully in a tin case, closely soldered down. My dear wife and children desire their kind regards to Mrs. Coleman and yourself. In my present partner I have the best of wives, and my dear children have the best of mothers.

"*Sunday, 26th December.*—Congregation too large for the church. Held service in the churchyard, after service

adjourned to the church, when 487 natives received the sacrament.

"You do not say a word about Mrs. Coleman. You know how much I loved and respected her once. This love and respect has never abated.—I remain, my dear sir, sincerely and respectfully yours, RICHARD DAVIS."

"WAIMATE, *December* 31, 1841.

"MY DEAR SIR,—Another year has passed away. A year in which we have been the recipients of many mercies, a year in which I have been visited with the afflictive dispensation of an all-wise Providence, although I doubt not but even this is among the all things which are made to work together for our good. I see my number decreased, and nature feels, but does not rebel.

"We have latterly been thrown into a considerable state of excitement and alarm in consequence of a horrid murder which was committed in the Bay of Islands on the 20th of last month by a single native, a young man of high rank, on the bodies of the widow of the late Captain Robertson, her two children, servant-man, and a half-caste of note, five in all. The villain, quite a youth, took the opportunity of murdering the servant-man while he was lying asleep in the garden with an axe, chopping his head in the most frightful manner. He then went into the house and told the poor widow what he had done, and that he was about to kill her. She burst into tears, and he knocked her on the head. The wretch then killed the two children. A little boy, about five years of age, escaped out of the house, but the wretch, after having consummated

the murders within, followed the dear boy, caught him, and then threw him down a fearful precipice, where he was dashed to pieces on the rocks below. The murderer then set the house on fire, taking away a few articles of property with him, which have since been identified, and decamped.

"The house was situated on an island. The murderer was speedily found out, and the natives were induced to give him up. He could give no reason why he committed the rash act, but merely that he had quarrelled with the servant. The wretch had engaged himself to work for Mrs. Robertson. After he had been given up, fully committed, and removed to Auckland for trial, there was a considerable reaction amongst the natives, and many threats of an alarming tendency were held out against the white people, particularly against us missionaries, on account of the part Mr. Clark was said to have taken in order to induce the natives to give up the murderer quietly. In the Bay the inhabitants put themselves under the protection of a French frigate; the captain very kindly remained until he was relieved by the 'Favourite' sloop-of-war. At this settlement the white people were much alarmed. The Christian natives in the vicinity behaved well, and were ready to afford protection. They convened a meeting to assure us of their readiness to die with us, should an attack be made. Thus are we surrounded with danger of a more alarming nature than has ever been known to exist since we have been in the country. But He who has supported us under former trials, and delivered us from former dangers, will also, if He sees it best, deliver us

now. The disaffected party live within three miles of us, and their threats are of a terrifying nature. Should any thing serious occur, it is my intention to send my family to the Bay, and wait the result.

"I fear the colonization of this country, through the discontent of the colonists with the measures of Government, will be productive of disastrous consequences. The poor natives are in much danger from them on every point. They agitate and irritate them against the measures of Government. They endeavour to make use of them in every possible way, so as to accomplish their objects of keeping possession of their lands, and possessing property. The Governor, and the Government generally, are well affected towards them; this is a great mercy, as I hope it is an earnest of future protection.

"I fear religion at this time is not in that progressive state it was some months ago, but still there are some who are pressing on to perfection. We have some reason to expect a shaking. May it have its due effect on the dry bones.—With kind regards to dear Mrs. Coleman, I remain, my dear sir, sincerely and affectionately yours,

"RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
April 30, 1842.

"MY DEAR SIR,—When I last wrote things were in a very uncertain, yea, a threatening position. But now peace is once more shining upon us, and our little parties are, I hope, again progressing towards the heavenly country. The murderer has been executed, and although some wicked

agitators made some effort to raise a quarrel, yet it has been overruled. On the 13th instant, the father of the murderer met the Christian natives at our house, in order to come to a good understanding with them, so graciously have we been dealt with. The colonists are, as usual, in a discontented state, and are now petitioning Her Majesty against the Governor, and against his measures.

"You will rejoice to hear that Popery is apparently waning amongst us. However, aware of its insidious stratagems, we are doing what we can to store the minds of the native Christians with scriptural knowledge, in order that they may be prepared to meet the wily foe with the two-edged sword of the Spirit. This work I find both pleasant and profitable. As my colleague is not acquainted with the native language sufficiently so as to address them but through an interpreter, the duty in our new church devolves upon me. Here I have a large, steady congregation, and a good Sunday school, in which is a large Bible class, consisting sometimes of eighty people. It is impossible to convey to your mind the pleasing and good-humoured vivacity, which is displayed by the intelligent natives when under examination in the Scriptures. This school is beneficial to our immediate neighbourhood, and also to the more distant Maoris. The Christian natives come from the more distant congregations to attend it, and carry home with them knowledge of both our plan and progress. My week-day meetings at Waimate are become large and unwieldy. I endeavoured to divide the people, but it was without effect, so that they came altogether as usual, and my son William generally assists me. In these meetings

my Bible class is much larger than on Sundays, and, as members of the different congregations are combined, emulation is excited. Those who cannot read are conversed with on the subject of religion, as it regards its operation in their hearts. Among the latter much consummate ignorance is displayed; but as this ignorance is combined with much apparent earnestness, to teach them is a pleasing task. In their class there is also much improvement. On Sundays their appearance is very decent; shoes and stockings are increasingly exhibited. A few Sundays ago I counted upwards of thirty people in my congregation with shoes on. But there is still a backwardness to build better houses, and still an adherence to their old system of cultivation and fencing. The latter is an evil which must soon remedy itself as cattle increase amongst them.

"I feel my love for the natives, and my desire to do them good increasing. But how that will ultimately be accomplished is at times with me a question, as I do not suppose, when church discipline shall be brought to bear on the mission, that I can be allowed so much latitude as I now possess. But the Lord who has kept me in all my ways will keep me also in this. The prospects of the colony are very gloomy, and the gloom is increasing. This is occasioned by the complaints of the colonists against the measures of Government. The agitation is increasing, and our lives may be still endangered thereby, from our having persuaded the natives to sign the treaty. I have this moment seen a paper, from the contents of which this last clause has suggested itself to my mind.

"22*d June*.—Accompanied the bishop round the settlement. He had evening service. I am thankful we have such a man among us. He will be a blessing.—With kind regards to dear Mrs. Coleman, I remain, my dear sir, respectfully yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
July 9, 1842.

"MY DEAR SIR,—Thank you for your letter of November 20, 1841. I am glad to hear you are so fully and so usefully engaged. May the Lord direct and assist you! There is much to be done, and the time is short. The only enlivening feature in the signs of the times is the appointment of the Bishop of Jerusalem.

"On June the 28th we met our bishop, and presented to him our address. He received it with apparent satisfaction, and his answer was very encouraging. After the ceremony was over, he took me out to walk with him, in order to make some arrangements about removing his things from Keri Keri to Waimate, as he is coming to take up his abode for a time here. I took the opportunity of asking him what course would be marked out for my future proceedings. He asked me if I wished to be ordained. I answered in the affirmative. He then asked me a few questions. After which he told me my name had been spoken of by the Society, and that they had strongly recommended me for ordination. He told me, that after a short time he should not hesitate to admit me to deacon's orders, and recommended me in the meantime to read Pearson on the Creed, and to make myself ac-

quainted with the dates of the commencement of the Roman heresies. He was remarkably kind, and told me that he wished me to study with his chaplain so as to make the benefit mutual, by my imparting to him a knowledge of the native language.

"Our bishop is a shrewd, sensible man, sound in doctrine, and possesses apparently much perseverance. He has also very extensive plans of usefulness laid down on a large scale, on what I should call good working principles. This looks well, and speaks well for him. The Waimate Church is to be his cathedral for some time. A college is to be commenced, if not established here; and the students are to wear caps and gowns. He is also about to take the boys' school under his superintendence. Mr. Taylor he has nominated to Wangaroa, and me to Kaikohe. But as he has not mentioned the circumstance to me, I cannot speak of it as authentic. To remove again into the wilderness at my time of life will be a great undertaking, and must necessarily involve much expense. I have been only preparing the way for others since I have been in the country. I have built four houses, and if I should be obliged to leave this place, by the time I shall have built another house and made it comfortable, according to the common course of nature, from the wear I have had, I think I may be removed. May my mind be stayed upon that rest which remaineth for the people of God.

"I shall give you further information when things are farther advanced. Thank you most kindly for the *Record*. Latterly I have received it more regularly. My son William has been poorly, and is still weak. I thought, a

fortnight ago, he was about to follow his brother to the grave. But mercy was extended towards me, and he is now better. Mrs. Davis and the family unite with me in kindest regards to Mrs. Coleman.—I remain, my dear sir, sincerely and affectionately yours, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
May 20, 1843.

"MY DEAR SIR,—About a week ago I received the case containing the Bibles you kindly procured for me, together with a variety of other valuable books, etc., as presents. Please to accept my best thanks for them, for the shawls for Mrs. Davis and Marella, and for the things sent for my other children. The *Christian Observer* and *Guardian* will be very beneficial to me, because from them I shall be able to ascertain the nature and extent of those heresies which are springing up in our Church. For this I am thankful.

"On Trinity Sunday I am to be admitted to Deacon's orders, consequently I am much engaged at present in preparation for that solemn season. The time is now drawing near, and every day appears to add weight to the solemn subject. To be near a judicious Christian friend would now be a great relief to me. Of such friends this country is barren. Alas! what a desert it is! During the time Mr. Whytehead was permitted to remain amongst us, I felt pleasure and profit in his company. But he has been removed to another and better world. My examination was carried on by him as long as he was able. We had some profitable seasons together which

cannot be forgotten. His memory will be always dear to me.

"Much wickedness has been just exhibited amongst the natives. A quarrel has taken place between our natives and those of Kaitaia. Upwards of twenty natives have been killed (principally of the baptized), and their souls driven into the presence of their Judge. Noble, the Kaitaia chief, is considered to have acted in a manner very unbecoming the Christian character throughout the affair. Peace has been made with all parties excepting Noble. Should he break out again, he will be chastised by all parties. This quarrel has been a fruitful source of much mischief, and will prove a hindrance to the growth of better things. Noble's party was composed of baptized natives, as was the other party principally. Many of our people joined them, from some of whom we expected better things. The bishop went to them, and endeavoured to bring matters to an issue, but failed in his efforts. Messrs. Puckey and Matthews were much with them, but such was the wicked obstinacy of the parties, that they could not accomplish a peace, until the friends of each party had assembled and compelled them to give over the contest. Our people have all returned, and are, the principal part of them, engaged in fortifying themselves. What their object is in so doing I cannot tell.

"*July* 1*st*.—As no opportunity has offered for sending my letter direct until now, I did not close it. On Trinity Sunday the bishop admitted me to Deacon's orders. It was a solemn season. A large congregation of natives were present. What my feelings were I can scarcely tell.

I was much excited. After my ordination I assisted in the administration of the Holy Communion to a large number of communicants. In the afternoon I preached in Maori, and in the evening read prayers in English. During my examination I received much kind consideration from the bishop. The bishop's divinity lectures were most excellent, and his private examination most solemn, so that I trust much good will arise from his appointment. I cannot but think, if all examining chaplains were so scriptural in their examinations as Mr. Whytehead was with me, and all bishops so solemnly thoughtful and prayerful as the Bishop of New Zealand in the performance of their duties, that but few unfit persons would be allowed to take upon themselves the solemn office of the sacred ministry. Thus has the Lord blessed me with the desire of my heart. I however feel the responsibility. But I trust I shall be blest with grace and strength equal to my day. This is included in the covenant. To God I wish to devote all my powers of soul and body. PRAY FOR ME.

"In February last, my dear Jane was married to Mr. Williams' eldest son, Edward. Last month, Serena, whom the Lord has restored to health after an illness of upwards of ten years, was married to Mr. Henry Butt, who came out with the bishop as a candidate for holy orders. He practised in England as a surgeon. He is likely to be ordained in September. He is a missionary of the Society for the Propagation of the Gospel, and, I hope, a pious man. My son William is a student in St. John's College, where he is, I am happy to hear, making some progress.

Had my dear Coleman been spared, he would have shone amongst them. Dear boy! my heart at times bleeds when I think of him. But I hope he is gone to shine in brighter worlds. I shall go to him, but he will not return to me.

"The bishop has appointed Kaikohe as my residence, which is a district about twelve miles to the south of this place. Thus shall I have to go into the bush, and begin the world again. Flesh and blood shrink from the difficulties. But I look at those difficulties as little as possible, and endeavour to keep my mind fixed on God. I trust the Society will help me all they can. I feel I am too much worn to grapple with those things as formerly. But from duty I hope never to flinch. The natives are at present hostile to my removal. But somewhere I suppose I must go, AS MR. KEMPTHORNE, THE SOCIETY'S AGENT, HAS LET MY HOUSE TO THE BISHOP AT MICHAELMAS. This I HAVE FELT ACUTELY, yea, and DO FEEL IT. I could never have supposed the Church Missionary Society could have treated a faithful servant in such a way. To be rendered houseless, after nearly twenty years of faithful servitude, is calculated to make me feel. I HAVE SERVED THE SOCIETY FAITHFULLY, and would court the strictest scrutiny. To live and die for the benefit of the heathen is the wish of my heart. But to treat me so unceremoniously as I have been treated, is, to say the least of it, unjust. Their farm I procured for them, and as it now stands it cost them nothing, as its returns have cleared it of all its expenses. They have also a good mill, which has also nearly cleared its expenses. This I have done for them, and the thought

is satisfactory to me, but ingratitude I feel. I would not have treated a menial servant so. The matter will ultimately be cleared up, but it has cost me dear. AFTER ALL I CANNOT THINK THE SOCIETY CAPABLE OF SUCH BEHAVIOUR TOWARDS ME. There is some mystery in the case. I should not have troubled you with this communication, were it not that I should be glad to know from you if you know anything of the Society's proceedings in this case, as a member of that body. May the Lord enable me to cease from man, and so cease to notice these crudities of life! At Kaikohe my prospects are bright, as it regards the work of Divine grace. Sound knowledge is increasing among them. Should I be permitted to reside there, I trust they will be a comfort to me.

"During the last six months I have held divine service, and visited alternately, at the following places:—Maungateroto, Ohaeaiwai, Kaikohe, Mangakahia, Otava, and Te Taheka. Once a month I have taken the native duty at Waimate, and visited at Hekelangi. Total number attending divine service, 550; of communicants, 261. At each of the above places the Sunday schools are well attended, and good progress has been made in reading and the catechisms. At Mangakahia there is a day-school for children, which gives great satisfaction.

"With kind Christian love to Mrs. Coleman, and yourself, in which Mrs. Davis and the family join,—I remain, my dear sir, sincerely and affectionately yours,

"RICHARD DAVIS."

CHAPTER IX.

MISSIONARY OPERATIONS—FROM TRINITY SUNDAY 1843, WHEN HE WAS ORDAINED DEACON, TO TRINITY SUNDAY 1852, WHEN HE WAS ORDAINED PRIEST.

Revival of Religion—Native Outrages—Flag-staff four times cut down—Kororarika sacked and burnt—First New Zealand War—English repulsed in storming Pa—Epidemic—Pa stormed—Peace proclaimed—Restless State of the Natives—Religion of Natives deteriorated by the War—Whaling Station sacked—Native Method of cooking Rice—Opposition of Heke to restitution of Land purchased by the Missionaries—Heke and Natives alarmed from belief that the English Government designed to despoil them of their Land—Decrease of Aborigines from 100,000 to 50,000—Probability of their Extermination—Cause of this Decrease, and probable Extermination—Persecution of Davis by Heke—Snow for the first time witnessed in that part of New Zealand—Native Day-School gratuitously kept by two Daughters of Davis—Character and Death of Heke—Search for Gold in New Zealand—Remarkable Kindness and Commiseration of Bishop Selwyn to Davis in his deep Affliction—Ordained Priest by Bishop Selwyn, Trinity Sunday 1852.

"WAIMATE, NEW ZEALAND, *Feb.* 22, 1844.

"MY DEAR SIR,—Since my last letter to you, I find from the *Record* that our dear friend, the Rev. Mervin West, has entered into his rest. I had just previously written to him. All is well with him. He has joined the blood-bought throng. May we be prepared to follow him! I am at present under the doctor's hands. Three days ago death presented itself to my mind, and for a short time it was startling. The attack was rather alarming, but it has now passed off, and I have the prospect of sojourning a little longer in this vale of tears. May every moment be spent to the glory of God!

"During these last few months the work of the Spirit has been visible amongst my people. It commenced at Kaikohe, and for some time its progress was confined to those people alone. It has, however, now manifested itself at Mangakahia, and I hope that the hearts of some are beginning to be awakened here. They who have been made partakers of this grace are chiefly, though not exclusively, those who are most advanced in the divine life, and who have endeavoured to walk according to the will of God's word. It is quite an illustration of John xiv. 21-23: 'He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me, shall be loved of My Father, and I will love him, and manifest Myself to him. If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him.' The convictions of sin in some have been of a more painful nature,—so much so, that their constitutional health was for a time affected. Yet, in these cases, the spirit of conviction has been so accompanied with the spirit of adoption, that, although great fearfulness and hatred of sin have been produced, yet, in their greatest distress, they have been enabled, although with trembling, to cry 'Abba, Father.' Others have been so affected, that when spoken to of the love of Christ, or when they have been speaking themselves, their hearts have been melted down, and the tears have flowed plentifully, and they have almost for a time lost the power of speech. The first commencement was at Kaikohe in October last. I accompanied the bishop to Kaikohe on his way to Mangakahia, where he was going to hold a

confirmation, and to administer the Lord's Supper. The natives told us that a person had been taken ill suddenly in a singular manner. We endeavoured to ascertain the nature of the disease, but could not make it out. There was also the appearance of reserve in the communication. After the bishop left next morning, I inquired more particularly into the nature of the complaint, and clearly perceived it was conviction of sin. I lost no time in visiting the man. I found him sitting in his house, with a serious and even solemn aspect, but the peaceful appearance of the eye spoke the holy feelings of the soul. He had for some time, in company with another young chief, been in the habit of reading the Scriptures with prayer; and we know such holy exercises, when accompanied with fervency of spirit, must produce a happy result. I said but little to him. I saw he was blessed with the spirit of adoption. I felt I was on holy ground. I felt bowed down under a sense of my sinfulness. I felt unworthy to put my polluted hand to so glorious a work. It greatly rejoiced my heart, and I endeavoured to improve the subject. Not long after my return home to Waimate, I learnt that the young chief, who had been in the habit of meeting with this man, was, to use their own term, taken ill also. On a Sunday morning, just as I was going out to hold service in another part of my district, a messenger arrived requesting my immediate attendance at Kaikohe. Knowing what was the matter with the man, I went and held service at Taiamai, and proceeded across the country to Kaikohe. During my journey I fell in with some of the Kaikohe congregation. I asked them who had

addressed them in the morning? They told me Hill had addressed them—the person who had sent for me—and I learnt that he had addressed them from Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' This quite confirmed me in my suppositions. I found Hill in a most solemn state of mind. His convictions were deep and penetrating. They had produced an anguish of soul, which had had a serious effect on his constitutional health. Sin had appeared in fearful, yet true, colours. It had become an insupportable burden, but it had not produced that fear which borders on despair,—so graciously did God deal with him. As soon as he saw me he began to exclaim against sin. He observed, 'The sins of the whole of mankind appear to me, in comparison of my own, to be no larger than my finger, but my own sin appears larger than the world.' He expressed a strong desire to be freed from sin, but did not feel desirous to be relieved from anxiety. He desired to have the work deepened in his heart. Next morning a teacher accompanied me in visiting the sick. Our conversation turned on some passage of Scripture to which I referred, to illustrate our subject. During this the man's head fell on his bosom, and the tears flowed rapidly down his cheeks. I said, 'What is the matter with you?' He exclaimed, 'Many of us are in this state. Our hearts greatly desire Christ. We have no heart to work, nor is our food so sweet to us as heretofore.' My soul rejoiced in this state of things. The language of Simeon has been the language of my soul, 'Lord, now lettest,' etc.

"*March 2d.*—The good work has increased at Kaikohe, and more so at Mangakahia. Last week sixteen natives were brought down at the latter place. My paper will not allow me to give an account of my last visit there. At Waimate, also, several have been blest with this spirit of adoption. From the copy of Brainerd, which you gave me very many years ago, I have received much benefit and assistance. That book describes the TRUE missionary character. It gives an exact description of the work of the Spirit on the minds of converted heathen. No missionary should be without it. The work is the Lord's. He is doing it in His own way. I have only to stand still and see the salvation of God, as wrought in the hearts of the few who have been thus blessed. The enemy is here going over the same ground which he did in Brainerd's case, so that a vigilant look-out is necessary, as some of the natives have begun to dream dreams, and others to see visions. Against these I have cautioned them most strongly,—entreating them to keep close to the Scriptures. I am concerned to be obliged to leave my people under these circumstances for seven months. I am just about to proceed to Kaitaia to take charge of that district, while Mr. Matthews goes to Waimate to prepare for orders; and while Mr. Puckey attends the bishop's general language meeting. May the Lord carry on His own work! This, I trust, He will do. I cannot see that I have had any part therein. With very kind regards to Mrs. Coleman,—I remain, my dear sir, sincerely and affectionately yours,

"RICHARD DAVIS."

"Waimate, Bay of Islands,
November 5, 1844.

"My dear Sir,—I thank you and Mrs. Coleman for your kind congratulations. It was only at my ordination that I was enabled to obtain the summit of my wishes, and to accomplish the object for which I left my country, namely, to preach the Gospel to the heathen, and to have all the powers of my body and mind thrown into that channel. This object I have now obtained. May the Lord make me diligent and faithful! I thank you also for the care you have taken of me in Salisbury Square. In the Church Missionary Society I have the greatest confidence. They passed a resolution appointing me to Waimate, ordering that I should be allowed to remain in my house until we heard from them again, and revoking what Mr. Kempthorne had done.

"The bishop has made a formal avowal of his religious sentiments, and of their being in strict accordance with the Church of England. This he did in a synod held at Waimate on the 26th of September last.

"Before I left my district to go to Kaitaia, an awakening had taken place in the minds of some of the people of Kaikohe and of Mangakahia. This work was evidently the work of God. His arm appeared to be made bare for the salvation of the people. Some of the most advanced Christians had a deep sense of the evil of sin impressed on their minds and consciences. A sense of pardoning love, through Christ, followed those impressions, with a strong desire for perfect holiness of heart and life. Satan, the great enemy, took advantage of the distance from us

of Mangakahia, and one man, who, although baptized, had never been a consistent character, gave out that he had been called by the Spirit to preach the true Gospel, and before a remedy could be applied, the little body became divided into factions. This, as it took place after I left, gave me VERY GREAT pain, as I was fearful the true cause of Christ would be injured thereby. The bishop however visited them, and the evil was removed. But during my visit to them the other day, I observed with pain that one of those who had been led astray, and who was and is still a consistent character, appeared much at a loss in answering scriptural questions. May we all be preserved from the delusions of Satan. At Kaikohe I found those who had been thus blest walking consistently, and manifesting true piety. They have lost that warmth of spiritual feeling which I left them in possession of, but they are adorning the doctrine of God their Saviour by the consistency of their lives. In other parts of the district I found Satan had made sad havoc. Half the congregations had deserted their respective places of worship, and evil in various forms had sprung up among them. This is painful, and did I not believe in the power of the Divine word, I should despair of ever seeing the breach repaired. But, blessed be God, the preached Gospel is all-powerful when accompanied with a Divine unction from above, so that I do not despair of not only seeing the breach repaired, but the spirituality of the flock increased. There is, however, much to contend with at this time, and unless supported from above, the missionary may sink under his trials.

"The political state of the natives is bad. For a long time much jealousy has been manifested by them relative to the measures of Government. The seeds of discord, which were sown by disaffected Europeans at the time the treaty was signed, and at all convenient opportunities since, are now producing fruit. The cutting down the flagstaff was the first public outrage, and many others have followed of a more flagrant nature. People have been plundered and stripped of their property with impunity, and in some cases without the slightest provocation. This has been done by young, headstrong, inexperienced natives. Application has been made to the Governor for protection, and the result has been that he has announced his intention of removing all Government officers from the Bay on the 31st of December next, and has invited all those who wish Government protection to come to Auckland. Consequently very many have left, and others are preparing to leave. Such measures will cause a great sacrifice of property, but they will hinder much bloodshed, and, I hope, be the means of bringing the natives to their sober senses.

"*November 6th.*—Thus far I had written yesterday, when some of the missionaries came to attend a committee to be held here. The account they gave of the state of the disaffected natives is bad. Two fresh outrages have taken place within the last week, and excitement is increasing. I will relate the simple facts attendant upon a circumstance which has just taken place here. A young wicked European had been with a MOST NOTORIOUS wicked woman. A young chief of a savage character had also been with

her. This chief took advantage of the state of the times, and demanded satisfaction. The European, under the direction of some natives, refused to give it, and the natives took him under their protection. But as he was a white man, and we are considered all of the same tribe, the chief was determined to seek his satisfaction from amongst us. To carry this plan into execution, he was joined by about ten desperate fellows equally wicked with himself, and they arrived in Waimate on Saturday evening last. In the night they endeavoured to steal a horse, but could not catch it. They then agreed to go and plunder a house about half a mile from Waimate. But mistaking the house in the dark, they knocked at a door of a house in which some natives are living. They, seeing their mistake, asked to be allowed to cook some food. They acknowledged that it was their intention to have rushed into the house and plundered it, if they had not thus mistaken it. On Sunday they kept themselves well out of the way, and after night, having laid their plans to rob a house about two miles from Waimate, and tie up the inmates until they could get off with their booty, they proceeded to put their plans in execution. On their arrival they found a horse tethered in a paddock, took it, and returned home. On Monday a party of three natives followed the horse, and found it with this chief. He fearlessly made the above confession to them. The horse he would not give up. In the Bay of Islands things are much worse, and Europeans are all leaving, as fast as their circumstances will admit them to do so.

"During my residence of six months at Kaitaia I was

much pleased with the docile simplicity of those people. They are very different from the turbulent Ngapuhi tribes. I do not mean to say that they are better Christians, or farther advanced in Christianity than those people (for I believe that some of our natives are more advanced than they are), but they manifest a more dependent spirit on the instruction of their missionaries. These are indeed troublous times. What will become of us the great Head of the Church only knows. I do not doubt His power to protect, but I fear our lukewarm and dead-alive proceedings are calculated to bring evil upon us. Nor do I doubt of the perpetuity of the infant Church here; God has a Church among the natives. A great work has been effected. But we have not given God the glory as we ought to have done, nor were we so diligent as we ought to have been, while the hand of the Lord was upon us for good. Our time of trial is now fast approaching. May we enter the furnace with faith, and come out purified! It gives me much pleasure to hear of your success in being made the instrument of bringing souls to Christ. May your labours BE BLESSED, and may they redound to the glory of God! William is in the college; he has also the bishop's native school, and is prepared to go with him to Auckland.

"IN THE SUCCESS OF THE CHURCH MISSIONARY SOCIETY I REJOICE, YEA, AND WILL REJOICE. It is composed of a body of faithful men who KNOW the Gospel of Christ, and are prepared to defend it; yea, they have defended it against the brazen-faced heresy of Tractarianism. But for them, and their coadjutors, that heresy would not have been

checked as it has been. With kindest and best regards to Mrs. Coleman, in which Mrs. Davis joins,—I remain, my dear sir, affectionately and sincerely yours,

"RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
April 15, 1845.

"MY DEAREST FRIEND,—Before you receive this you will have learnt from the public papers our situation. Heke, the chief, has succeeded in cutting down the flag-staff in the Bay of Islands four times. The last time, he did it while part of the forces attacked the town of Kororarika. Had the soldiers kept their position, he could not have succeeded the last time. But they walked out of their log-house to see the fighting, and while they were looking on, the daring chief shot the soldier on guard, and a few others in the house, and took possession. Many were killed and wounded in the town on both sides. But the natives were not to be resisted, and the town fell into their hands on the evening of the 11th of last month. On the 12th, it was sacked and burnt. Thirty-five men from the 'Hazard' sloop of war, with their captain at their head, fought bravely. Their commander fell, it was supposed, mortally wounded, but it is reported he is likely to recover. About the same number of soldiers were present, but could not resist the natives. There were also about 200 armed Europeans, some of whom are reported to have fought bravely, but they were all obliged to give way. H.M.S. the 'Hazard' also poured in her round-shot, shells, grape, and cannister, but the natives, nothing daunted, did not

give over until these forces were silenced. The town's people, in the afternoon, hung out a flag of truce, and requested to be allowed to retire quietly on board the ships which were then providentially in the Bay. This was granted.

"The day following the sacking and burning took place, and continued for several days. The well-disposed natives were much disappointed at the victory gained by their countrymen, and were much dismayed. A strong party from Hokianga soon formed and commenced hostilities, but the other party is the strongest. Waimate was likely to have been the seat of war, but the Government party retreated towards Hokianga. The other party came inland, and stayed a few days at Waimate, which caused much terror and confusion. They did some mischief, but the settlement is still spared. How long it may stand is very uncertain. The war is now carried on, on the north side of the Mawe Lake, called on the map 'Omapere.' Our residence is about six miles in a direct line south from the horrid scene of action. Few of our natives have hitherto joined in the conflict. They at present behave well, but we are in a precarious state. We know not how soon we may be cut off. My mind is weak, and my faith does not seem sufficiently strong to bear me up under the expectation of a violent death. But God is faithful, and I trust will not desert us in the trying hour. I have sent Marella and Sophia to Kaitaia, which is at present quiet. May the Lord preserve them there! Severe threats are held out against all Europeans at present, on account of the obstinacy of the Government party, but we cannot prevail

on them to be quiet. The chief, Heke, professes great regard for us, as we are living on his land, and he considers us under his protection. Should he fall, we know not what may befall us. May we be delivered from leaning on an arm of flesh! In the midst of these events my son James was taken ill. About ten days ago I had him brought here from Waimate on a litter. But the Lord has dealt graciously with me in this respect, for on the 14th day of his fever it left him, and we hope he is now recovering. But he will require care for some time. The chief, Heke, has been stirred up to do what he has done by agitators, who have made him believe, that the English have taken their country from them, etc., etc., and that they will ultimately be either cut off or made slaves of. This some Americans living in the Bay are said to have insinuated. Heke is acquainted with the early history of England, with the history of America, its disunion with the mother country, and what caused it, etc., etc. This he could not have known but from either Americans or English. I consider we are more in danger from the present war than we should have been if the natives were engaged with the troops, and that it is likely to be more disastrous to the mission.

"23*d April*.—The war is still carried on, and alarming threats are held out against Europeans. I last night wrote a strong letter to the loyal party, to endeavour to prevail upon them to stop fighting. It was taken by a Wesleyan missionary, who accompanied a small party of his people for the same object. Under the protection of the loyalists and neutrals our persons may be safe, if they would give

over fighting. If they continue it, humanly speaking we shall be in danger.

"*25th April.*—Party returned without effecting anything. In fact, I fear matters are made worse. This day we expect a dreadful battle. Farewell, my oldest and dearest friends. Thank you for all your kindness. If spared I shall write again soon. If not you will know the reason. May the Lord prepare us all for His heavenly kingdom.—I remain, faithfully and affectionately yours, RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
June 28, 1845.

"MY DEAREST FRIEND,—The goodness of God has hitherto protected us, poor encumberers of the ground as we are. Our believing natives, and a few others of the well disposed, have continued faithful to us, and have established themselves around us. My old friends from Mawe, having been stripped of everything by the war, and driven from their place, are also come to live with us, so that we have two new small villages springing up around us. These places they are fencing in with stockades. This is, indeed, a time of *great* trial. Nothing but a sense of my acceptance in the Beloved could support my almost worn-out nervous system. The Word of God is everything to us. What could we do without it? How precious, also, are some of the old authors to me! Romaine's Life, Walk, and Triumph of Faith are very good, with some others; but Owen is my favourite author. O what light he throws upon the holy Word! In what a clear, scriptural, lovely view he presents the Saviour! Alas, how lean our

modern divinity is! I am almost afraid to say anything of the religious state of the natives. I am too much alarmed at what I witness in the awful departure of many from the truth. Since I last wrote, much fighting has taken place. A sharp battle was fought on the 12th inst. between the loyal and disaffected natives. The disaffected, although consisting of 500 men, were kept at bay all day, and ultimately driven off the field by the loyalists, although their force did not exceed 100. Three of our people fell, two on the side of the disaffected, and one on the side of the loyalists. When the bodies were brought home, as one of them was a principal chief of great note and bravery, he was laid in state, about a hundred yards from our fence, before he was buried. The troops were in the Bay at the time, and were sent for by Walker, the conquering chief; but they were so tardy in their movements that they did not arrive at the seat of war to commence operations until the 24th inst.! This tardy movement allowed the natives so to fortify themselves in the stockaded Pa, fence within fence, and with ditches and breastworks, that although they have now been firing cannon upon them for three days, they have made little impression on the Pa. A few have been slightly wounded by splinters, but none have been killed. They are secure in their ditches and excavations. The British troops are three to one of the natives, but they find they have a daring foe to contend with in the New Zealander. The fighting is about five miles from us. The reports of the cannon shake our house. A breach was made yesterday, but as few troops were at hand, the natives made a sally, and drove them off.

"2*d July*.—Last night, just as I had got to bed, a hue and cry passed from village to village that the troops had attempted to storm the Pa, but had been driven back with great loss. This quite unnerved me, and kept me in a feverish excitement during the night. The depression of my spirits was increased by the exultation with which the news was received by the greater part of the natives. Previously my spirits had been depressed by adverse intelligence, as a party from the Pa fell upon a party of Walker's on Monday night or early this morning, and succeeded in killing some of them. This is the first time any of their old murderous actions have been brought into practice. I feel indeed, NOW, that it is necessary for us to live with our lives in our hands, that we may be ready to be offered up should we be called to the trial. When danger is distant, faith seems strong; but when brought near, it is tried. We are living, humanly speaking, altogether in the power of the disaffected party. But greater is He that is for us than he that is against us. Not that during the night I felt I was not accepted of God, but flesh shrunk from the prospect of a violent death. This ought not to be. O how valuable now would be the company of an experienced Christian brother!

"3*d*.—Many accounts are afloat with regard to the number of soldiers killed. The natives report 40 killed and 100 wounded. If this be true, I fear they are too much weakened to proceed with their warfare, as the number of natives in the Pa are increased. Many went away from fear of the troops, who have now returned again. I am fearful for the troops. May the Lord bring this sad

affair to a speedy end! I know the race is not to the swift, nor the battle to the strong, yet I cannot but FEEL MUCH at the death of so many of my countrymen. But hush, my soul; 'shall not the Judge of all the earth do right?' Lieutenant Phillpotts is reported to be among the slain,—a son or near relative of the Bishop of Exeter. You will, doubtless, be surprised to learn that a native fortification should hold out so long against Her Majesty's forces. The Pa is about 100 yards square. Large posts of strong timber were first put up, from a foot to eighteen inches square. These posts are placed about five or six feet asunder. Between these posts the spaces are filled up with split timber, sufficiently thick to resist a musket-ball. The upper part of this fence, which is twelve or fourteen feet high, has the flax plant hung on it to very near the ground. Having accomplished this outer fence, they next dig a ditch for the men to stand in, and fire through the bottom of the outer fence. A second fence is then put up, and the excavated earth is carried into the inside, and built up as a breastwork. The men here stand on the ground, and rest their guns on the breastwork. Of course they do not use this inner part of the fort until their outer fence is assaulted. Inside of this breastwork they have a stone wall, and excavations leading to different parts of the Pa. They also live in excavations, and the roofs of their houses are covered with earth, so that the small shells the troops throw into the Pa do no harm. I should think they must have fired 400 cannon-shots into the Pa and through it, and only one man has been killed thereby. The outside fence has suffered. When the troops

stormed the Pa, they threw ropes over the fence, which was much shattered, and pulled it down, thus exposing themselves to a deadly fire from the breastwork through the second fence. Not daunted, they threw their ropes over the second fence; but this, not having been so much affected by the cannon, resisted their attempts. The attack was, no doubt, made by the bravest men in the little army, and their loss is serious. Mercifully for the troops, there were but few people in the Pa at the time the assault was made, perhaps not above a hundred. But half that number would have sufficed to defend it. I shall commence another letter immediately. O how sweet peace would now be! O how desirable is rest from these toils! My heart was cheered from reading Bunyan's visions. How vividly, yet scripturally, he describes the ecstatic bliss of our Sabbatic rest! Reading the account has made me desire to be dissolved, and to be with Christ. The thoughts of the enjoyment of the beatific vision disarms Death of much of his terrors. Pray, O pray for us, and for the poor natives! With Christian love to Mrs. Coleman, in which Mrs. Davis joins,—I remain, my dear sir, ever affectionately yours, RICHARD DAVIS."

"*P.S.*—My beloved wife, although I have entreated her to allow me to send her to a place of safety, will not leave me. She sees my weakness, and has finally cast in her lot with me; so, if we perish, we perish together. My two sons are also with me, and James's wife and children. I trust we are in the hand of God."

"KAIKOHE, NEW ZEALAND,
July 24, 1845.

"MY VERY DEAR FRIEND,—Since the close of my last letter of the 3d inst. troubles and difficulties have thickened around us. After the disastrous affair of the 1st inst., both parties remained quiet for several days. But the dead being buried, and the wounded removed, Her Majesty's forces again commenced firing on the Pa from a thirty-two pounder. The natives escaped from it, under cover of the night, on the 10th inst. Some few had been killed, but their loss of life was trifling, in consequence of their excavations. After their escape, they observed they were safe in their entrenchments from the shots themselves, but were frequently nearly buried with the earth ploughed up by them. The greater part of the shells thrown into the Pa proved harmless, as they burnt down without exploding. In fact, much powder was thereby furnished to the natives, as when the shells went out they poured the powder out of them. These shells, it is reported, were bought in Sydney at a cheap rate. So much for cheap things. The thirty-two pounder was got from Her Majesty's ship the 'Hazard.' Had it not been for this gun, they could not have much affected the Pa with their field-pieces. On the 10th, at night, a large party of men, women, and children came to this place. This raised some fearful apprehension that we should soon be involved, as we expected the troops and loyalists would be in pursuit in the morning. The next morning, nothing daunted, having left their wives and children in Heke's Pa at this place, the men returned to Taiamai to fire a farewell volley towards their place, which

they expected they were looking at for the last time. They were permitted to fire this volley without molestation. This rather surprised me. On the 12th instant I had the pleasure of seeing the fugitives in motion passing our house. At this moment my eye caught sight of the smoke of a musket fired on the road from Taiamai to this place, from which I learnt that there was a party in pursuit. Immediately I set out and met the people, all natives, about 150 in number, about a mile from our house. They came towards me with a flag of truce. They inquired for the people. I told them they had passed on. Their chief told me they were come to destroy Heke's Pa, and desired me to go and send all natives out of it. I went to the Pa, and to my great anguish of heart, I found about fifty men, and among them some of our own people, prepared to defend it. I delivered my message. They sneered at it. But, after some parleying, it was agreed that I should return to the party, in company with a young chief, to learn their final determination. We went, and after much preamble the party agreed to return to Taiamai without burning the Pa, and come back on Monday with the troops to accomplish their object, very justly observing, 'If we burn the Pa it will be done without bloodshed, but if the troops come they will both kill and destroy.' I felt very indignant with our people who had joined the people in the Pa. They observed, 'We do not care for the Pa, but let the troops come and burn it; let it not be done by our own countrymen.' They, however, agreed to give up the Pa, and it was burnt, without bloodshed. This I solely attribute to the goodness of God towards us. I never saw

two parties so near fighting without doing so. During the time I was in the Pa, on the first visit, just as I was about to leave with the chief to learn their determination, the party was seen in quick advance about 200 yards from it. I thought all was lost. The party in the Pa took up their positions ; and, as we walked out of the Pa together, I said to the chief, 'What shall we do?' He replied, 'Walk quietly in the road home.' Observing they drew up for a dance, we advanced towards them and adjusted matters. A few days after my son James went to Waimate, and having been informed that the Commander-in-Chief was very indignant with me for having hindered the natives in the execution of their duty on the 12th instant, he went to him to inquire into the nature of the charge brought against me. It appeared that the party, on their return to the camp, reported that, had it not been for me, they should have taken Heke's brother prisoner, etc., to make their own case the better. As the Colonel stated, that he had taken notes of what I had done, and forwarded them to the civil power, I wrote a simple statement of the whole affair, and forwarded it to the bishop, and am now awaiting the result. I know I have nothing to fear, as the accusation is false. Alas, how the face of everything is changed ! how very different from what it was a few years ago ! The natives were then desirous for religious instruction ; so much so, that some or other of them were always at our houses, and when we went out they joined themselves to us, in order to converse on religion. Some would come and ask liberty to go to their distant friends to carry that knowledge of religion to them which they had received.

Hundreds learned to read the Word of God. Their muskets were thrown aside and became rusty, but their books were always in their hands. The missionaries considered the battle fought and the victory won. The natives became lukewarm. Yea, we became lukewarm altogether. The time of trial came, and they fell. Very few have stood the shock, and I tremble lest even their number should decrease. Awful trying state indeed.

"*August* 4, 1845.—Since the flight of the natives from their Pa there has been a cessation of hostilities. Oh, if it be the Lord's will that peace may be restored, how thankful we ought to be! About a fortnight ago, in consequence of my being likely to get into difficulty with the troops, as before mentioned, and from an exaggerated account thereof given to the chief Heke, he sent a message to say that he was willing to come and die with me. I wrote to him, assuring him that as I had done nothing against the laws of my country, I had nothing to fear; that THE FLAG was my protection. I also suggested to him the propriety of writing to the Governor to solicit terms of peace. To this advice he attended, and on the third day I received a letter from him for the Governor. This letter I forwarded without delay, not unaccompanied with prayer for a blessing. I feel much for this chief. He has done wrong; he has been the means of much loss of life. But he was drawn into it by wicked men, who told him he had lost his country; that the flag flying in the harbour was a sufficient demonstration thereof; that the natives were all no better than slaves; and that their children would actually be so. This was enough. The information ran

like wildfire, and the result has been most disastrous. He has been, during the time he took part in the warfare, a most magnanimous foe, and the military appear to have a great respect for him. I tremble in case the Governor should be inflexible, as, in that case, the war will be carried on. And as there is much sympathy for Heke, I fear many more will be added to his force, and much more blood shed, and, after all, the natives driven into the woods to become murderous bushrangers. Whereas, should peace be made, I think Heke and his party will be found faithful and loyal subjects of the Queen. Pray for us. With Christian regards to Mrs. Coleman, in which Mrs. Davis joins,—I remain, faithfully and affectionately yours,

"RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
September 15, 1845.

"MY VERY DEAR FRIEND, —A few days ago we had the pleasure of receiving your case containing your valuable presents of books and clothing, for which please to accept our best thanks. The Parker Society books I value MUCH; they contain important matter suited to the perilous times in which we live. I have long desired to have them, and made an effort to procure them, but failed. Thank you sincerely for continuing to me the valuable *Record* paper. I have also to acknowledge your kindness in procuring the prime shoes and boots from the honest Ryde shoemaker. Such articles are of great importance to my wearing-out frame. Had it not been for the want of the shoes, we should have allowed the case to have re-

mained for a time longer at Auckland, as our saddening war is not yet brought to an end. My last letter was closed August 4th. Since that period we have been permitted to remain in quiet. Everything has been done by us in order to bring about a peace. This has drawn upon us the vituperation of many of our dizzy-minded countrymen, by some of whom we are looked upon as traitors and enemies to our country. This comes as a matter of course, as they look no farther than to second causes, and *must* throw the blame of their failure somewhere. Whether we shall succeed in bringing about a reconciliation is at present uncertain, as the negotiation moves slowly. The troops are still at Waimate, and the natives have strongly fortified themselves in the woods in positions difficult of access to the military. I much lament the desecration of the Society's settlement at Waimate. I have lifted up my voice against it in Salisbury Square, and I hope that they will lift up their voice to the powers that be. As soon as the troops are drawn off, if peace be not made, we have reason to fear it will be destroyed. By this impolitic movement we shall probably lose much influence amongst the natives. But for missionary influence the Government would have had to contend with thousands instead of hundreds, and the result would have been most disastrous. Whatever you may hear against us, on this you may rely, that I have done nothing derogatory to my missionary character, nor to my character as a true Englishman and faithful subject to the Queen. I have felt as an Englishman. I have felt MUCH for the loss of my brave countrymen; and since the fatal

disaster at Ohaeawae, I have felt much for their safety. The natives, I know, are capable of taking care of themselves. It was a happy thing for the troops, that they did not succeed in getting into the Pa. Had they accomplished their object, from the construction of the Pa the poor fellows must all have fallen. It was a sad sacrifice as it was of human life, and ought not to have been made. The Commander-in-chief had every opportunity of viewing the interior of the fort from the heights only about 500 yards distant. People's mouths were opened rather largely on the subject. The bravery of the poor fellows who made the attack was beyond all praise; but the wisdom of their commander has been questioned. To judge of this I leave to wiser heads than mine.

"*Sept.* 23*d.*—Up to this time we have been permitted to live in quiet. This is the goodness of God upon us.

"We have had for about six weeks an epidemic amongst us which has lately assumed rather a malignant character. In the month of August I buried five of our little community. This month seven have already died, and others are in a dying state. The epidemic first made its appearance in a fever of a rather stubborn and unbending nature; latterly it has assumed a different form, and is accompanied with dysentery of a dangerous and putrid kind. I have now twenty patients on my hands. They take up my whole time in preparing and administering medicine, and feeding them with a little comfortable nourishment. I trust that those who have been removed have, the greater part of them, found mercy. The enemy is, however, very busy, and is now endeavouring to make them believe

(some of them) that they are bewitched. In the strength of the Lord only do I seem to stand. I feel much the state of the mission. The enemy is on the alert in every quarter. I feel much the sad state of the natives. I feel fearful, and have much mental conflict against which to contend. How empty and vain every false way now appears! We must receive our religion SOLELY through the Bible; I say THROUGH the Bible, because the blessed book is sealed to all who are not under the teaching of the Holy Spirit. I feel to stand in the hour of trial, WE MUST BE BIBLE CHRISTIANS. The Jesuits are taking every advantage of the sad state of affairs; however, I judge them not. Some little time ago I received a letter from Heke, the leading chief in this sad affair, containing the following paragraph: 'Ye elders, cease to lead us astray; you have already been our very murderers. We already know a great deal, and shall soon know much more.' This was in answer to a letter which I had written to him to recommend a speedy reconciliation with the Government, and to press the necessity of a speedy repentance. He was probably alluding to the manner in which we represented the treaty to them, to induce them to sign it. I have received information on the subject of this paragraph of rather a different character, but at present I shall leave it with Him who judgeth righteously. We have no protection but that of God, and may we never desire any other. But, situated as we are, in order to possess peace we must KNOW in whom we have believed. I feel at times very nervous; it makes me fearful lest I should betray any feeling calculated to dishonour the Gospel. How pre-

cious would the company of a Christian brother be! But the Lord knows what is best for me. O that unbelief did not so much hinder me in endeavouring to do and suffer all the will of God! Alas! how strong rebellious unbelief is! I think the mercy next to our eternal salvation is that of being delivered from the power of rebellious unbelief. O for grace to enable us to glorify in life and death our faithful and covenant-keeping God! At this time there is indeed much wretchedness among our poor natives. In addition to the dire calamity of war, and the scourge of the epidemic, they are very poorly housed, having collected themselves together in a hurry, and they are worse clad than they have been for many years. Their abodes are indeed, for the most part, abodes of wretchedness. Many of them have, I fear, eaten all their food, as their numbers have been increased by those who have fled from the seat of war. I have made a little provision, but what is that little among so many! The fern root will soon be fit to dig, and then they will be able to rub on; but, poor things, they have no sea to which they can go and feed on fish. O how much everything is changed! What saddening havoc Satan has made amongst us!

"*September 29th.*—There is now, I hope, some prospect of peace. The natives are assembling in great numbers. If the war should be continued it will be dreadful, and will, I fear, soon become general. With our united and best love to Mrs. Coleman,—I remain, my dearest friend, affectionately yours, RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
December 20, 1845.

"MY DEAREST FRIEND,—My health is again pretty good, but I still retain my deafness. Sorrow of heart may bring me down again, as I cannot but feel much saddened at the awful state of affairs. On the 18th my soul was pierced as with a dart by being informed that my Mangakahia accredited teacher had joined the wicked rebels. This he could only have done from relationship. This man has for years lived and walked as a Christian, as far as I could ever learn. In the beginning of the last year, when I visited them, I found him in what appeared a very gracious state. His eyes flowed with tears when he spoke of sin and of the love of Christ. Alas, how fallen! and how little to be depended on are these natives! It was but too evident to me the other day, that the chief and his people were under the influence of their native superstitions. They spoke of God with becoming reverence, and doubtless do not neglect their prayers, but they appeared entirely under the influence of the god of this world. We hear that some shots have already been exchanged between the contending parties, but this time we are fourteen or fifteen miles from the scene of action. It is our intention to remain at our post until we are driven away, or removed into eternity. The faithful few are worthy of our care. The Lord, who is our REFUGE and STRENGTH, will deliver us in proper time in His own way. I trust the Church is lifting up her prayer for us. The epidemic still prevails. Three persons have died this week. O that the eyes of the poor natives were but open to a sense of the nature of

this visitation! But no; to my GREAT grief I have this moment heard that seven of our people have made up their minds to go to the rebels, and join them in fighting. O how saddening is this to me! It is true they are people who make no profession of religion, although some of them have been baptized; yet when they are sitting quiet they are out of the way of danger, and are in the way to get good.

"23*d*.—Judge of my feelings you cannot at this present moment. I have just heard from the Mangakahia chief that it is their intention all to move off to-morrow to join the rebels. I have done all I can to persuade him to give up his intention. I can only sigh and groan over the state of affairs. I have no Christian brother near, but I HOPE in that FRIEND that sticketh closer than a brother. O what a call, on my part, for humility and earnest prayer!

"29*th*.—Went to-day an hour and a half's walk to a high hill, from whence I could clearly distinguish the old chief's Pa. I saw the smoke from the mouth of the cannon as they were firing at the Pa. It is reported to be a VERY strong fort. I cannot but feel much for the poor troops.

"*January* 2*d*, 1846.—We have commenced this year under a very gloomy aspect. O for faith to rely upon God alone for protection! Every day much firing has been reported; yesterday, sharp fighting, doubtless, but we have not heard particulars. It is reported the troops fell back yesterday. It is a very anxious time. A vessel has been sent to Hokianga to take away such people as were afraid to stay. We have heard that some of our Wesleyan friends have sent their wives and children away to Auckland,

which is, I fear, not very safe : in that neighbourhood the natives are fighting amongst themselves. How ill-advised are the proceedings of Government in the removal of Captain Fitzroy ! He was a man the natives had begun to feel confidence in. Of the present Governor they are very jealous, and serious consequences may arise from the blind, injudicious step. Threats are reported to be held out against my people, because some few wild fellows, whom they endeavoured to keep at home, have joined the rebels. This has caused some excitement, and made me feel seriously. Not that I believe the reports, but they have a bad effect on the natives.

" I spent a little time with a very interesting Christian. His wife died during the time I was lying ill. She was much younger than he. They had two children. She appeared to be the joy of his heart, and at her death I trembled for him. But no ; like the pliant willow, he bowed his head to the storm. This evening he observed, ' She is gone ; she departed in peace. I shall follow by and by. Should an attack be made on us, I shall be thankful for the stroke which sends me from earth to heaven. All I wish for in this world is to have my heart filled with true faith and the love of God. O for more love to God !' This man is always cheerful, and always appears to have the love of God in his heart. But even over such characters I have been taught to rejoice with trembling.

" 14*th*.—Yesterday the news came that the Pa was taken on Sunday by the sailors, and that twelve Europeans were killed and thirty wounded. The native loss uncertain. It

appears the natives did not expect fighting on the Sabbath, and were, the great part of them, out of the Pa, smoking and playing. It is also reported that the troops were assembling for service. The tars, having made a tolerable breach with their cannon on Saturday, took the opportunity of the careless position of the natives, and went into the Pa, but did not get possession without much hard fighting, hand to hand. The news, although I felt thankful so little blood had been shed, unfitted me for reading, writing, and even for praying, for a time. From this you may judge how nervous I am become.

"*January* 22*d*.—For several days firing has been heard in the direction of Hokianga. The report is, that a Pa has been fired at by one of Her Majesty's ships, because the chief thereof would not give up some people who had just returned from fighting against the troops. This report has not yet been authenticated. The archdeacon and all of us are branded as traitors and rebels. The Last Day will declare who have been the traitors and rebels.

"HALLELUJAH! THE LORD GOD OMNIPOTENT REIGNETH. News is JUST COME that the natives have made peace among themselves, and that the loyal chief, Walker, is gone to Auckland to fetch the Governor. Messengers are gone in all directions to assemble all parties together. O for a thankful heart! O for a devoted heart! I cannot yet realize the change. It is like a dream. So sudden, and at this time so unexpected. At present I know not particulars.

"*January* 26*th*.—The natives are assembling in the Bay in order to settle a peace, but at present I have not been able

to learn whether the Governor will consent or not. With the former Governor there would have been no difficulties, and we should have had communication on the subject. With the views of the present Governor I am at present unacquainted. I hope everything will be done by Christians in England to support Captain Fitzroy's cause against the wicked New Zealand Company. Here they have three things against him :—*Firstly*, That he was unfriendly, as every honest man must be, to the New Zealand Company ; *Secondly*, That he was a friend to the natives ; *Thirdly*, That he favoured the missionaries.

" *Waimate*, 27*th*.—Peace is proclaimed, but although I feel relieved, and am thankful, yet what I have this day heard of the manner in which the missionaries are traduced, grieves me to the heart. I know that the missionaries have been faithful to Government, and that as British subjects they have done all in their power, consistently with their relation to the natives, to serve their Sovereign. I think it is quite time that the missionaries, for the sake of the Church, should have recourse to legal proceedings. I think it must be so in this country. Those charges which were brought against me, I did not allow to rest until my character was cleared. With Christian love to Mrs. Coleman, in which Mrs. Davis and the whole of my family join,—I remain, my dear friend, faithfully and affectionately yours, RICHARD DAVIS."

" Archdeacon H. Williams is unwell—no doubt from the vile reports in circulation."

"KAIKOHE, NEW ZEALAND,
July 31, 1846.

"MY VERY DEAR FRIEND,—Since my last letter things in this quarter have been settling down, but very gradually. At the first proclamation of peace there was much jealous suspicion manifested, and we scarcely knew what a day might bring forth. But like the sea after a gale, although it runs high, yet it subsides, so tranquillity has been restored. As the Governor, when he came to the Bay to see the people in May, did not give the chief, Heke, notice of the meeting that he might attend, he still continues to express his disappointment, and will sometimes hardly believe the Governor has made peace with him. The Governor is now at Port Nicholson. The last account we heard from thence was, that the natives had attacked a party of troops, killed six of them, and mortally wounded two others. The loss on the side of the natives was not known. I fear much mischief may arise from that quarter.

"The return of peace we hailed with thankfulness, but alas! the ravages of war made on the minds of the natives soon turned our joy into sorrow. Alas, how fallen! Satan has taken every advantage of the war. The spirit of disregard manifested by the troops to the sanctity of the Lord's day has been imbibed by them; and progresses to an awful extent, I fear, when they have it in their power. On Easter Sunday the chief, Heke, had a bullock killed to feast his friends with, and the Sunday following was reported to have been spent in card-playing. Five years ago, the people would not allow even their food to be prepared for cooking on the Lord's day. A revival of their

old superstitions has also taken place to a melancholy extent. These superstitions have assumed in some instances a new form, more calculated to deceive. The tattooing system is again in full vigour. And the Papists are doing all they can to make converts. Only last week I was told that a priest lately arrived from France had visited Heke with the present of a gown in his hand for his wife. During his stay, he made the following remark: 'John Heke, the Queen sent you the missionaries, the Queen sent the soldiers to destroy you, that is all I have to say.' This I conceive to be a true development of the genuine Jesuit. And yet these Popish priests can go anywhere, and at any time, and can say what they like, without any notice taken on the part of Government; while we are termed traitors on every trivial and false report that wicked people choose to make. Mr. Kemp is now under the displeasure of Government on account of false reports. But as to the truth of the accusation he is as innocent as you yourself. Mr. Clarke has been put out of office as Chief Protector of Aborigines. He was perhaps too faithful and too honest. May the Lord look with mercy upon this distracted country, and preserve it from ruin!

"My own people, who have continued with us, are, I hope, in a pleasing state. They are pretty regular in their attendance at prayer-meetings, of which we have two every week, and a meeting for imparting catechetical instruction to those who cannot read. I also meet a Testament class twice a week. These are the means which the Lord makes use of, next to His strengthening grace, to support me and keep me up amongst them. We have had

one case of awful apostasy in one of my teachers. For many years he apparently walked according to the Gospel, appeared to be a zealous teacher, and a great disciplinarian. But he has fallen into sin. He has taken a second wife, and is now living in open sin with his two women, to the great disgrace of the Gospel. And it is reported that he has again returned to his native superstitions. For a long time I have been jealous of him, and cautioned him accordingly, but his devotedness too often lulled my suspicions. This case, with the awful wreck around me, at times fills me with fear and trembling, lest I should have been deceiving myself and others. How great is the responsibility of the missionary character! Who can be sufficient for these things? Alas, I fear we have done wrong! For I cannot but think, had we been more attentive to the spiritual state of our own souls, the Lord would have blessed us with a greater degree of discernment of spirits in the natives we admitted to baptism. But the mischief is done, and I would desire to repent in dust and ashes. O that we could catch, even but a little, of that flame that burned so bright in India a few years ago in the immortal Henry Martyn! How sweet is the first Collect, to my soul, in the Communion service! What a privilege to be enabled to love God perfectly! The memories of Brainerd and Martyn are among my richest jewels,—what gems, called jewels, can be compared in real value with them? How rich in fervour also are the letters of Whitefield! how refreshing to the soul! Hervey too,—what a host of worthies! They all breathed the love of God to man, because the life of God was in them. In their lives TRUE Christianity shone

resplendently forth. Alas! how meagre is the religion of our day! Then Christ was exalted—now the Church. Doubtless you will remember that you supplied me with these precious gems while I was at Woodrow Farm. I always highly prized them, but never really enjoyed them so much as now.

"*August* 28*th*.—Still we are blessed with peace, but the enemy is more on the alert than usual. Heke has just returned from Hokianga, where he has been to see his friends. Poor fellow, amongst his countrymen, as a patriot, he has raised himself to the very pinnacle of honour, and is much respected wherever he goes. His mind has doubtless suffered much from this state of things, but I fear he has not much more to lose. Nothing of a hostile nature was made the subject of conversation during the assembly of the natives. But among the deep-thinking natives another war is foreboded. This foreboding arises from the impression of their minds. I told them, if they believed in these forebodings, and forsook the Lord, God would forsake them, and their expectations would soon be realized, as Satan would soon hurry them on to destruction. There is, I am aware, a quarter from whence war is to be feared. Some of Walker's party continue to hold Mawe against his consent, and against the proclamation of the Governor. This is very aggravating to Heke's party, and should they persist in retaining that place, it will be most likely to involve another war. May the Lord Jehovah avert the storm! My daughter Jane has just lost her second son, and our twentieth grandchild. The dear babe has been early transplanted from this bleak world to the climes of

bliss. Happy change! Mrs. Davis, and Marella, and Sophia, join in Christian love to Mrs. Coleman and yourself.—I remain, my dear friend, faithfully and respectfully yours, RICHARD DAVIS."

"KAIKOHE, NEW ZEALAND,
October 23, 1846.

"MY VERY DEAR FRIEND,—The case you mention of the young lady from Ventnor is interesting. The effect of the announcement of her approaching death by the Clifton physician, evinced her faith in, and her love to Christ. I fear such cases are rare, but they ought not to be. God has provided richly for the exercise of the faith of the believer. Surely if we KNEW the love of Christ, which passeth knowledge, we should, with St. Paul, desire to depart and to be with Christ. MUCH IN THESE DAYS IS SAID ABOUT THE CHURCH, THE MYSTICAL BODY OF CHRIST, BUT ABOUT CHRIST, THE MYSTICAL HEAD, VERY LITTLE IS SAID. MUCH IS SAID OF THE POWER OF THE CHURCH, BUT LITTLE IS SAID OF THE POWER OF THE SPIRIT. THESE ARE DAYS OF KNOWLEDGE, BUT IS IT KNOWLEDGE OF THE RIGHT KIND? Alas! no. O that all the ministers of Christ would impress upon their congregations the NECESSITY of knowing God, according as Christ has promised to reveal Him, John xiv. 21-23. O that they would impress upon their hearers the necessity of the witness of the Spirit, Rom. viii. 16, etc. O that they were more studious to open out to their people the blessed privileges of Christianity, such, for example, as 1 Cor. ii. 9, 10. There is also, as appears to me, another sad deficiency in the present system of preaching

—namely, the power of the Gospel is not sufficiently insisted on. Too much allowance is made for what are termed constitutional failings. For instance, if a man, from quickness of temper, be betrayed into passion, it is spoken of as a constitutional failing, and Romans vii. 15 is resorted to, etc., as though the Gospel was deficient, and had lost its power to subdue the power of sin. I am quite convinced that the Gospel is not only the power of God, but that when its full power animates the regenerate heart, it ought to retain its soul-pacifying dominion. Yea, and that it will do. From these observations, you may learn the nature of my fears with regard to the nature of Christianity in this distant part of the world. I am rejoiced to learn that you consider vital Christianity is gaining ground in the higher classes of society. This is, I hope, a good omen.

"A few days ago I heard of the death of Mr. Coates. In him I have lost a faithful and tried friend. And what has not the cause of missions lost in him? He has ceased from his arduous labours. He has entered into rest; but I mourn his loss to the Christian church. I had but lately closed a letter to him. To him I always wrote in the greatest confidence, and his judgment never disappointed me. Dear, dear man! 'The chariot of Israel and the horsemen thereof!'

"Your letter arrived at an auspicious time. I had prepared to set out on a ten-miles' journey, when a person came and said, 'What! are you going out to-day? Have you not heard that a special messenger from the Governor has arrived at Heke's place to conclude and ratify the

peace? Stay at home. Heke, Kauèti, and the Governor's messenger are on their way to meet Walker here, who is also expected to arrive to-day.' Of course I did not go. In the evening, Heke rode in to our place in full dress as a chief. He told me he had received satisfactory letters from the Government, and requested to be furnished with paper, pens, ink, etc., in order that he might answer the Governor's letters. On the 7th inst. Walker and a small party arrived. The meeting was very satisfactory to all parties. Thus has peace been once more restored to this distracted district. O that our hearts were but sufficiently thankful to God for these His great mercies. But alas! who can tell the extent of the evil occasioned by the war? Thereby our little disciplined parties are become a moral wilderness. Heke expresses himself as well as can be expected. But alas! I fear he has the blood of the slain on his head. He has begun to speak out with regard to those who led him into the evil. I believe a deep plot of a serious nature was laid, and that Heke was the tool or instrument selected. But although the case appears pretty clear, yet, no doubt, it was laid with too much subtlety to lead to detection. The charm is, however, now broken.

"Previously to the receipt of this communication from the Governor, although there was no war, yet it could not be said there was peace. Very few days passed in which we did not hear jealous surmisings. And although I had confidence in my country that the proclamation of peace would not be causelessly broken, yet it would have been thought, perhaps by some of the loyal party, an advantage to them (not Walker) to have renewed the war, and which

they might have done on a trifling occasion. I know Walker was very fearful on this point. Walker is a brave, generous man, and honest and open in all his dealings. Not so some of his followers.

"None can duly estimate the blessings of peace but those who have witnessed the exciting horrors of war. War converts man into a demon, and makes him a different creature from what he is in time of peace. But this peace thus restored is not a rose without a thorn. My son James came in with Walker to inform me that a formal complaint had been lodged against Mr. Burrows and myself by one of Walker's chiefs. The wicked man told the captain of H.M.'s ship, that there was a danger of war, and that I was likely to stir up Heke thereto, etc., etc. I heard the whole accusation rehearsed before Walker by the chief himself, and in the presence of the Governor's messenger. It was as false as it was wicked. Walker was very indignant. And the wicked man, in order to do us as much injury as possible, insisted that his report should be entered in writing, and this was done. What may be the consequence I know not. The cause is in the hands of God. At all events our names will appear to much disadvantage in the blue book hereafter. God knows, that during the whole of the war I did all I dared do in order to assist the Government in what I considered their righteous cause. I KNOW THEY WOULD HAVE HAD MANY MORE MUSKETS POINTED AT THEM, HAD IT NOT BEEN FOR MY INFLUENCE. For this I seek no commendation. In so doing I only did my duty as a Christian, and as an Englishman.

"I hope when I next write I shall be able to give a more encouraging account of my people. The present state of my district saddens my heart *very* much, so at times as to affect my constitutional health. My hopes are a little raised by the peace. But I am fearful, as I know they are in a wild, wicked state. During the war I had a pretty good number of people with me whom I thought sincere, but several have withdrawn themselves from a regular attendance at public worship since the war, and some of the baptized young men have recently been tattooed. My communicants at Kaikohe stand firm, generally, and a few others, and these are growing in knowledge and grace. It was a mysterious providence which appointed us here at the outbreak of the war. Nothing could have been further from my wish than to have had to do with rebels against my country. I know the disaffection, which the bishop saw among the heathen chiefs here to Government, was one reason why he was so desirous to appoint me to this place. The trial has, indeed, been great, but I have no doubt it has been good for our souls' health. I have three congregations in a broken-up state by the war, and should not the Lord permit me to gather them again, I scarcely know how I shall bear up under it. I know that our dear Redeemer is faithful, and that He does all things well. And, I trust, He will bless me with grace to enable me to leave all things in His hands. But my case is not a common one. At Otava, particularly, where we had fifty communicants, and a simple-minded Christian people, they have scarcely now the form of religion amongst them, and there are scarcely six of the

people of whom I have hope. At Taiamai it is nearly as bad. Hikurangi was never a promising place, but they have given up even the form of religion. My Mangakahia people have been much shaken, but I hope there is still good amongst them. On Sundays now, when my people do not attend service as they ought to do, it affects me, and brings on a pain in my chest. And should things continue as they are, my sorrows will not be likely to decrease. To live to the glory of God is all my desire, but, alas! the state of my people is a great affliction, and I tremble for myself lest I should not be found faithful. Sad as it is, I wish it was confined to my rebel natives. In all the natives who have taken part in the war, both loyal and rebel, there appears to be the same sad falling off, so deadly is the spirit of war in its evil effects upon all right and proper feeling. As few of the northern people joined in the war they are less affected, and, I trust, the Gospel is still prospering there. I am much pleased with the manner in which the Kaitaia settlement is conducted; it is a credit to the mission. Mrs. Davis and the children send their very kind regards to yourself and Mrs. Coleman. With my very kind regards to Mrs. Coleman,—I remain, faithfully and affectionately yours,

"RICHARD DAVIS."

"KAIKOHE, BAY OF ISLANDS.
January 5, 1847.

"MY DEAR FRIEND,—Your letter of June 1846 I received a fortnight ago with much thankfulness. The contents thereof, and the subject to which they lead, continue to

refresh my weary soul. The subject of the near approach of our Divine Redeemer to complete His conquest over sin, and finally to deliver His redeemed Church from all her enemies, is to me of great importance ; I often speak of it to my people. I feel particularly thankful for the Table of Chronology. It is not long since that I was examining my Comprehensive Bible on this point, but I could not deduce anything therefrom that was to my satisfaction. From the different authors I have read, I learn there is much difference of opinion with regard to the age of the world. The term of 6000 years is, I consider, conclusive. And if we add, which I believe we may, forty-five years for Samuel's administration, your chronology brings us near the period when the kingdoms of this world shall become the kingdoms of our God and His Christ. But whether the chronology be correct or not, the signs of the times proclaim the Saviour's near approach. From the rapidity with which the latter prophecies have been fulfilled within these last few years, and from the manner in which God seems to be preparing His Church for her final conflict, I think the redeemed are warranted to look up and rejoice that the day of their redemption draweth near. As this subject has been one of consolation to me at times, ever since I have been in this country, I shall thankfully receive Elliot on the Apocalypse, read, and study it with care. I am now beginning to look forward with pleasure to the arrival of the books, but I am truly ashamed to be so much expense and trouble to you. I have not left a stone unturned to procure the publications of the Parker Society. Had it not been for your kindness, I should have

failed in my object. I shall consider the whole as a rich prize. I trust the reprint of these works is among the other dispensations of mercy towards the Church, to prepare and assist her in her growing and accumulating trials. I am astonished at the rapid progress Popery is making in England. But we know what Popery is, and from a knowledge of prophecy, were prepared to expect this last effort of the Man of Sin. But, alas, that there should be a Popery of a more insidious and deadly nature in our own Church! Popery might have slain its tens, but I believe Tractarianism has slain its hundreds. Had it not been for Tractarianism, Popery would not have procured that footing in England and in her colonies which she at present possesses.

It is with satisfaction I learn from the *Times* of June 2d, which you were so good as to send me, of the annihilation of the New Zealand Company. It has, however, done its work. It has effected a deadly purpose. Its effects are a scourge to this country. To the proceedings of that Company many of the existing, and, I fear, still impending evils, may be traced. But even here we must bow to the sovereign power of Heaven, who orders all things according to the counsel of His own will. Doubtless there were many belonging to that Company who had brought themselves to believe that they were actually benefiting the natives by their measures. And to the ear of an Englishman ignorant of the native state and character, there was much that sounded plausible. But those measures could not be made to work. Captain Hobson saw the difficulties, and felt them. Captain Fitzroy saw and felt much more, and to his wise forbearance and judicious proceeding may

be attributed the present existence of the colonists. Had he acted as he was wished and requested, Wellington would have long ago ceased to exist but as matter of history. Yet such was the blind infatuation of the people, that instead of acknowledging the wisdom and kindness of him to whose wisdom and prudence, under God, they owe their lives,—they burnt him in effigy!!! Governor Grey has done what they wished Governor Fitzroy to undertake. And why? Governor Grey has a force, Governor Fitzroy had none. I trust the colonists have now seen enough of war. They waged it themselves. A breach has been made. But who can tell when it will be healed, or at what price? there is some reason to fear awful consequences. May the Lord avert them!

"With us there is a restlessness among the natives, which augurs an uneasiness of mind and apprehension. This is apparently occasioned by the seizure of the chief Rauparaha. This is reported to have been done by Government, while he was quietly sleeping in his Pa. No doubt he was a bad, murderous-minded man. But I fear the measure may prove impolitic. It is currently reported among the natives that he has been hung. This I have flatly contradicted. But they say, 'You do not know. His death is kept a secret to keep us quiet.' I am aware that British law brought to bear upon the natives, as enacted by Captain Fitzroy, would be a great and salutary blessing. But I fear the suspicions of the natives are too much awake at present to allow of the measure, unless enforced by ten or fifteen thousand troops. From this you may judge of the state of the mission. I had hoped that

peace being established we should have seen better days, but all is uncertain. Sometimes my hopes are a little raised. Then fear prevails. The enemy thus keeps the late fighting party in a continual state of excitement, so as to leave them little opportunity for better thoughts. My own few natives continue steadfast, and I trust are progressing towards a better world. They still retain something of the former simplicity, when they did not allow even their potatoes to be prepared on the Sabbath for cooking. From Mangakahia we have also pleasing accounts, which district I hope to visit in a few days. Heke is at present in the Bay on a visit to the loyal party. He has a considerable force with him, all armed. I expostulated with him against going armed, but without effect. He was evidently afraid of being taken as Rauparaha was. I believe he had no evil intention in going, but I am sorry to learn that the Europeans are much alarmed. I shall not close my letter until he returns. Heke is a turbulent, uneasy-minded, proud man. I fear we have little reason to expect much peace while he is alive.

"*January 8th.*—I am sorely grieved to learn that Heke is engaged in removing the dead. This looks bad. Alas, alas, the mission! Walker is on the look out, but he has no force with him, and the 200 troops are cooped up in a part of the Bay so as to render him no assistance, should anything happen. O for a stronger faith in the sovereignty of God!

"*February 4th.*—While Heke was in the Bay the Governor arrived. He was invited on board the steamer,

but he would not go. He was afraid of being made a prisoner. Nor would the Governor go on shore to see him. On his return Heke brought with him, it is reported, as many as three canoe loads of dead bodies and bones, and deposited them with the bones of their ancestors. This circumstance, together with a movement of a party of the Bay natives into the interior to clear land, lead me to expect that they may be about to come inland to take up their residence. This must ultimately take place, if it does not now. They are clearing land about seven or eight miles to the south of us. I do not at present perceive any movement on the part of the natives which would lead me to think they meditate further hostilities. But, alas, there is no visible improvement in their Christian state! I have lately returned from Mangakahia. At that place the Gospel has so far broken fresh ground, that a chief and his party have professed Christianity. The chief himself appeared particularly in earnest. The result is with God. May fruit be ultimately produced to His glory! My old natives on that river (the place, or rather valley, takes its name from the river) appear to retain some of their former simplicity, and I was thankful to find them in their present state, although much weakness was manifested. The Government appears to be jealous of us missionaries in this district, and we suffer persecution from them. But hitherto an hair of our heads has not been allowed to fall to the ground. Of this I am conscious, that from the commencement of the war I have done my best both for the Government and for the colonists. May the Lord make us faithful! We are indeed spectacles both

to angels and men. Among the latter, we have but VERY FEW friends in this country. May we prove worthy of the friendship of the former (Ps. xxxiv. 7; Heb. xii. 22). Mrs. Davis and the children join with me in Christian love to Mrs. Coleman and yourself.—I remain, my dear friend, faithfully and affectionately yours,

"RICHARD DAVIS."

"KAIKOHE, BAY OF ISLANDS,
May 1, 1847.

"MY VERY DEAR FRIEND,—On the arrival of your case I felt in a strait about a place of worship, and was contemplating enlarging the schoolroom for that purpose. But to this I felt a serious objection, in consequence of the continuance of the school under the same roof in which God was worshipped. But when we found we had nothing to pay for so many valuable things, the question was decided. I called my people together, and told them, as but few of them could saw timber, I would pay the sawyers for sawing the timber, if they would procure shingles for a covering, and erect the building. To this they readily and thankfully agreed, as they wished to reserve the present building as a school-house, to have the use of it for prayer, Scripture-reading, and other catechetical meetings. The new building will be forty-four feet long, about twenty-two feet wide, and twelve feet high, with small Gothic windows. We have already much of the timber sawn. Besides my own personal labour, and that of my sons (as I intend to procure their services, and that of their team), the building may cost me £60,

some part of which I hope to procure from my friends in this country, as I do not wish to apply to the Society for any advance from their sacred fund on the occasion; nor do I intend to apply to any of my friends until the building shall be nearly or quite finished. Please to thank for us all our unknown friends, and let them know that their kind donations will be applied to more exclusively missionary purposes than they had intended them.

"The account of the number of your communicants is very interesting. Your sphere of usefulness appears to be much extended, and, what is better than all, your labours much blessed. *We* are brought very low. The enemy has been permitted to make sad havoc amongst us. With VERY FEW exceptions, those natives who joined in the war continue in a dead, confused state. They do not give up the idea of returning to the Church, but the enemy still holds them in bonds. The morals of the loyal natives have apparently suffered more than those of the rebels, as they have been brought more under the demoralizing influence of Europeans. We have here and there a bright spot, from whence we may hope light may radiate and again illuminate our dark horizon. We have been blessed with the former, and may we be worthy in Christ to receive the latter rain, for the eternal benefit of our poor despised people. From the line of policy pursued by Governor Grey, we have not much reason to expect any thing very friendly from him. He seems to be under the influence of those who are at the head of the New Zealand Company. The manner in which he has already treated us amounts to injustice, if not to persecution. If we are

persecuted, I hope it will be without a just cause. Such persecution will not fail to bring with it a blessing. My spirits are often much depressed at the state of the mission. O for more grace to humble myself under His almighty hand! O for a more simple faith in Christ! There is, I fear, a storm gathering against us.

"Rangihaiata has again been doing mischief at Port Nelson. He has stripped a whaling station of property to a considerable amount,—report says £500. With this exception the country is generally quiet. Archdeacon W. Williams has just returned from an extensive tour in the district of Port Nicholson or Wellington. His account of the state of the natives is encouraging. He tells me, in a letter just come to hand, that he was received kindly at all places, and attention paid to his preaching; that evident improvement had taken place at Ahuriri, where Mr. Colenso is, and at Wairoa, where Mr. Hamlin is.

"How truly alarming is the state of priest-ridden Ireland. How very superior our poor despised natives are when compared with the lower orders of that country. I certainly read in the newspapers of measures, not to say anything of their cold-blooded murders, far more savage and barbarous than I ever witnessed in this country. Here, too, is a great scarcity of food, as the potato crop was lost, and the Indian corn did not come to anything from the long and serious drought. But the natives do not despond. They are always lively. My sawyers tell me they cannot go on much longer with the work, as their food is done. They are now sowing wheat extensively, and are beginning again to talk of a mill. They prepare their wheat by

boiling it in lye. This process takes off the bran. They then put it in fresh water and cook it, and it has the appearance of superior rice, and makes a good and nutritious food. But many of the poor creatures have only the spontaneous produce of their country to depend upon during the whole of the winter. This does very well when there is no sickness; but when sickness comes in the time of scarcity, they have not strength to grapple with it, and numbers are removed to another world. I fear much for them during the winter we are now soon to enter upon.

"I feel the removal of Mr. Coates very much, and more recently Mr. Northover has been taken. The excellency of Mr. Coates was known to many. The excellency of Mr. Northover was known to few. They did conjointly the business of that great Society. They were long together in their lives, and in their deaths they were not long divided. I know not one personally of those directing the affairs of the Society. There is now no one to whom I can write in confidence. My wife and children join with me in respectful Christian affection to Mrs. Coleman and yourself.—I remain, my very dear friend, respectfully and affectionately yours, RICHARD DAVIS."

"KAIKOHE, BAY OF ISLANDS,
June 15*th*, 1847.

"MY EVER DEAR FRIEND,—From my last letter you would infer that we were expecting to have some trouble with the Colonial Government. Those expectations were, that the Governor intended to resume our lands, by declaring the title-deeds thereto, granted us by the late Governor,

illegal. With regard to myself, I feel that I did what was just and right in providing as I did for my dear children. My purchases did not exceed what I considered necessary for an estate on which my children could commence, and from thence branch off as opportunities may offer. Every circumstance connected with this purchase, its nature, extent, and capabilities were made known and brought under investigation in Salisbury Square, and I received the thanks and the approbation of the Society, both in their public letter, and in a private letter from my dear departed friend Mr. Coates. So that whatever is done or said on this subject, I feel I have a clear conscience. 2d, That the Governor designed to accuse us of being the instigators of the war. This grave and serious but untenable charge is grounded on the fact, that I was the first purchaser of land at Waimate. It is true I purchased the land, but as agent of the Church Missionary Society, and made use of it solely for the objects of the Society. It is doubtless also true, that this purchase of land set the natives upon selling other lands. But if so grave a charge is to be brought against us, and represented to the world, nay, recorded, it is manifest that causes for accusation against us are rare, or a charge so groundless and so untenable would not be resorted to. I learnt the foregoing from a gentleman who heard it from the Governor, and I feel it is due to you, that you should be made acquainted with it. I should not have written now on the subject, had it not been for the following information yesterday from the Bay: 'News just arrived in the Bay from Sydney. Troops on their way. All lands to be seized, except those por-

tions actually under cultivation by the natives. All is to be taken at the point of the bayonet. News from the south bad. The troops and settlers besieged at Wanganui by the aborigines, and confined to a stockade, having only the sea open to them. Fears are entertained for Taranaki (New Plymouth). The Sydney news was not confirmed though spread abroad.' The outbreak at Wanganui is in consequence of some people who were hung for a most cold-blooded murder, of which you will doubtless have heard more particulars than I have it in my power to give from the public papers. The news from Sydney is also of a still more serious nature, if true, as the blessing of peace will be banished from the island, our usefulness brought to an end, and much blood be made to flow. Even the thought is to me a severe stroke. Should not the Lord be pleased in mercy to support me from heaven, to witness the destruction of the poor natives will probably break my heart. And for this reason I write to you while I am able. My spirits are very much depressed. Last week I saw Heke, and was refreshed from his conversation, and hopē once more seemed to blossom in my breast. He told me it was his desire to seek after God, that he had made the proposal to the people in the neighbourhood that they should all assemble at one place, which he said he had selected and cleared, build houses, live together, and erect a chapel, and attend it. These proposals he said he had made, and that it was his purposed determination to leave them if they would not agree to his proposals. I also visited another place last week, when I fell in with some of my old Waimate friends, who, although they did not

join in the war at first, ultimately joined therein, and involved themselves. When I spoke to them about their having again public worship, a chief observed, 'What can such sinners as we are do? we have the blood of war on our feet. We can do nothing unless some person should come and tell us there is forgiveness for us.' I spoke to them, and told them prayer would commence that day,—that they must commence public worship on Sunday. This I hope they did. There are also other circumstances which have led me to hope that the Lord would return to us with a blessing. This appearance of things has been as health to my bones, and I was enabled to walk twenty miles a day without much fatigue. But alas! what a change appears at present to be likely to take place! The present report is like a sword through my bones. I shall keep my letter open for a few days until further accounts may come to hand.

"*June* 19*th.*—Nothing fresh has come to hand, but the natives have heard reports, although they are not yet acquainted with the whole in circulation among the white people. They appear jealous. I hope the Lord is making this circumstance a refining furnace for my soul. I feel much drawn out after the natives, and at times my heart bleeds when I consider the precious opportunities which have passed away. The wound is deep, and nothing but the leaves of that tree which is for the healing of the nations can heal it. These, I hope, have been applied by the Divine hand. God has been gracious to me. Should you have more books for me, please not to send them until you hear from me again. I have been made to fear that,

should the reports be true, and war become general, we shall lose all. May the Lord enable me to say, 'Thy will be done!' I set but little value on other things, BUT ON MY BOOKS I SET A GREAT VALUE. My nervous system was, it appears, broken down during the war, and it is, I fear, but too probable that it will never be recovered. When I reflect on that awful period, and the sad scenes which daily passed before my eyes, I am led to wonder how we got through it. Surely the goodness of God alone supported us. Now when I walk over the ground, sometimes I almost start from fear. The reconciled presence of the ever blessed God, and communion with him in Christ, are my only support, and I need no other. All will be well in His good time, who orders all things both in heaven and earth. Pray for us, my dearly beloved friends, that we faint not in the day of trial, that we may THEN be faithful, that we dishonour not His blessed cause. While there is time and opportunity it is my wish to be diligent. Our little day-school, kept by Marella and Sophia, is some comfort to me. In this department we have had much to try our patience. Many children came for a time and went away. We have now about twenty who have been regular for some time, and are, I hope, likely to continue, as they are for the most part children of parents who are seeking salvation for themselves. This they cannot do aright apart from seeking as far as they can salvation for their children also. Ten of these children can read in the Scriptures. They can sew pretty well, both boys and girls. They know something of addition and writing. They know the Church Catechism well, and are now learning a

catechism of Scripture names, and Stillingfleet's explanation of the Church Catechism, which my son James has translated for us. In this way, I hope and pray to be able to proceed, until the wheels of life stand still. My dear wife and children unite with me in Christian love to Mrs. Coleman and yourself.—I remain, my dearest friend, faithfully and affectionately yours, RICHARD DAVIS."

"KAIKOHE, BAY OF ISLANDS,
October 19, 1847.

"MY VERY DEAR SIR,—When I last wrote it was under much depression of spirits, occasioned by the report of instructions having been received by the Governor to take possession of all lands not in immediate cultivation by the natives. Whatever those instructions were, they have been so far kept private, that the natives are not fully acquainted with them. To make them known and attempt to carry them out, would be the destruction of the colony. The natives here are again in a state of suspicion. They appear to be aware of the ultimate design of Government to take their country, and are jealous of every movement. The Governor is now wishing to form a settlement or township in the vicinity of Keri Keri, and applied to Mr. Kemp and myself, who hold some land in trust for seven of the mission families in that neighbourhood. We gave our consent as trustees, if the parties concerned gave their consent also. The natives, of course, formed one of the parties. The second day after I received the following letter from Heke the chief :—

"'To the Elder.—There is a word from me to you,

to you all. It will be for you to send it to Mr. Kemp and to Mr. Williams, that they may come to Waimate in order that I may learn your views, and that you may know mine. Soon our words will be divided, as well as our bodies, and my love removed from off you, and yours perhaps from me, perhaps not. Yes, it will, because you have agreed that soldiers shall be settled at Kahikatea, at the Waterfall, at Keri Keri, at the Wiringatau, at Putoetoe, at Waimate bridge, and in Waimate valley. This is good. But what of us? Must we fly? Yes, we must fly like stars.' (As the country would thus be full of settlers, he meant there would be no road for them to go to the Bay.) 'When this letter reaches you, be quick to send to Mr. Burrows, that he may send to Paihia and to Keri Keri. Be quick. If this day had been fine I should have moved to-day. If to-morrow is fine, I shall move to-morrow. Here endeth my love to the world, and also to the straightness of the spiritual word. We will go together to Waimate.

(Signed) 'From HEKE POKAI of Toutoro.'

"'To TE REWETE.'

"The day following I set off to Waimate to fetch Mrs. Butt (Serena), whom the bishop had kindly brought from Nelson, with her children, to see us. On the road I looked back, and saw a party of natives drawing near to the house. I returned, and found it was Heke. He had about forty men with him, but not armed. He was respectful, but appeared close. I told him I had agreed to the Governor's proposal for the township, if the parties concerned agreed also, of which the natives was one; and that I thought the

town would open a sale for the produce of the country. 'That it may do,' he replied, 'but what will it open besides? It will let in all kinds of wickedness. We shall have no road to the sea. Thieving will be introduced, our wives and daughters abused, and you will have no followers. The Governor wishes to possess himself of the country. This township is only preparatory thereto, and I shall oppose it,' etc. etc. I said all I possibly could in favour of the Governor, and reminded him that he had hitherto done nothing to lead them to think he was their enemy. He asked me if we had not received a letter from the head of the Church in England. I told him we had received a letter from our fathers, to inform us that they had put our land question into the hands of the Governor and Bishop, and that they must say how much we were to hold, and that I had heard that it was the Governor's intention to return the surplus lands to them, which certainly was a mark of his goodwill towards them. He replied, 'None of the lands could be received back; and that while the Governor was quarrelling with us, it was not likely he would be at peace with them.' After this conversation I went to Waimate, with a wounded mind and heavy heart. On the following day, the 9th instant, I saw Heke and party in company with Mr. Kemp. From the manner in which he questioned Mr. Kemp, it was very evident that he was pretty well acquainted with Government measures, and with the gossip of the Bay of Islands, which is abundant in falsehood and slander of various kinds. After going over what he said yesterday, he said, 'The lands which had been made sacred to our children must

remain so; they must not pass into other hands. Now they and the children had things in common. The children went on their lands, and the natives on theirs. If they passed into other hands, they, the natives, should not be able to walk or sit on them without walking or sitting on needles, and if they went to get firewood their hands would be tied.' He was told, that our fathers had heard that blood was likely to be shed about those lands, and that they requested they may be given up. 'That no blood should be shed,' he replied, 'was good, but the lands could not be received back.' What a flat contradiction to the despatch of June 1846! He was requested by me to receive any lands quietly back that the Governor may offer him. Heke is evidently under the impression that it is the intention of Government to take possession of the country. He says it is not his wish to commence another war with the English, but if the Governor opens the bottomless pit by commencing a war to possess their lands, they shall only give them up with their lives. This chief professes friendship for the missionaries, but I have no opinion of him as a Christian, nor are his proceedings calculated to benefit his country or people. With the exception of Walker's party, which is but small, the whole of the tribes around pay him profound respect, and in a great measure his word is their law. He is a shrewd man, and possesses a degree of sense, but he does not make a good use thereof, as he spends apparently the greater part of his time in card-playing, or other childish games. All opportunities I have visited his place to watch any opening which may occur, to try what I could do to re-establish

worship. So that when any one of them is ill, I make a point of visiting him. But alas! every effort has hitherto fallen to the ground. Not that they live without the form of godliness, for I believe they have sometimes daily prayers, and I believe Heke does all he can to suppress immorality; yet they are living without hope and without God in the world. Therefore the country has nothing to hope for from such a character, but much to fear, as his influence is great. To me he is very respectful, and I have no doubt but his respect is at present genuine; but he builds too low who builds below the skies.

"*November* 3, 1847.—My heart is pained in consequence of the unsettled state of the land question. The position taken by the Governor is most extraordinary. He has written to the Society to recommend our removal from the North, because he considers we are likely to stir the natives up to war!!! But He, to whom all hearts are open, knows how opposite all our thoughts and desires are to such wickedness. Much has been done to injure our reputation with the world, and our interest with the natives. But when this affliction has done its work it will be removed. I have put my case NOW into the hands of the bishop. Years ago I put it into the hands of the Society, received their thanks for so doing in a public letter, and a private letter from the late secretary, exonerating me from blame; nevertheless, I feel the cause of missions calls me again to submission. With regard to the proceedings of the Governor, they now amount to actual and serious persecution. O that we may be worthy of it! O for more of the Spirit of Christ! O for more

love both to God and man! Although much distressed at times, even to anguish of heart, yet the Lord at other times comforts me with a sense of His mercy.

"Some few of my natives give me comfort by the consistency of their lives and their separation from the world. If I can only lead these few on I shall be thankful, but not contented. I think I can now see the goodness of God in pouring out a convincing spirit upon them three years ago. If this had not been the case, humanly speaking, I should have been left alone in the midst of the rebels. My meetings with these few are frequent, and growingly interesting, and I trust nothing but death will separate me from them. For the natives generally, as a people, I have no hope. They do not exert themselves to meet the exigencies of circumstances. A European population of magnitude is starting into existence around them and amongst them, and their diligence is not stirred up to compete with them. The natives have the advantage, as they are masters of the soil, and have all the resources of their country at command; but they do not appear desirous of anything but to retain their nationality, and hold possession of the soil, which, while possessing, they do not use. This, however, does not alter or in any way affect the cupidity of the New Zealand Company to possess themselves of their soil, and this Company is now, it appears, in high authority, which accounts in a measure for the heavy hand of oppression which is laid upon us. The Church Missionary Society, and its missionaries, have justly opposed the proceedings of that Company, and with considerable effect, from time to time, during the administration of the former

Government. The Company is now in power, and we are to be the victims; but the Lord reigneth. It is a great and bitter trial. Death sometimes appears in the pot, but the heavenly Prophet interposes His healing power, and the nauseous draught becomes a strengthening tonic. His presence gives life and restores peace. My soul longs for rest and perfect deliverance, but this is wrong. O for grace to take up the cross daily! I have not yet found a person out of my own family who appears to agree with me in the course I am pursuing with regard to the settlement of my land claims with the present Governor.

"My son-in-law, Mr. Butt, was admitted to priest's orders in September last, and has now for a short time the pastoral charge of New Plymouth. This he will retain until the Bishop takes back his wife and family, when he will again return to his pastoral charge at Nelson, on the second island. Serena has three children. Mrs. Davis and the children join with me in Christian love and respect to yourself and Mrs. Coleman, as does also Mrs. Butt, with many thanks for your kind remembrance of her. —I remain, my dearest friend, with much respect and affection, sincerely yours, RICHARD DAVIS."

"KAIKOHE, BAY OF ISLANDS,
17*th March* 1848.

"MY VERY DEAR FRIEND,—In former letters I have acknowledged with gratitude the receipt of the box with its contents to which you allude, and have also given my opinion on the Second Advent, as you kindly requested. Yes, my dear sir, any remark or illustration of God's Word,

which seems to reveal the near approach of the Saviour to complete finally His work of redemption and restoration, is received by me with almost inconceivable gratitude and pleasure. Alas! who can view without pain of heart, not only the reigning, but the raging power of sin? Bad as it is in England, it is worse in her colonies. The stream of immorality, which commenced to flow many years ago, from the intercourse of the natives with the shipping, has now, by colonization, become enlarged, and possesses a strong and overwhelming current, which will soon annihilate the native tribes. How often is the question asked, How is it that all savage tribes fall and become annihilated before civilisation? The question is natural enough in the mouths of those who are ignorant of the real state of things. But let only the question be put in its true and legitimate form, and it is easily answered. How is it that all savage and barbarous tribes fall and become annihilated before demoralization, or rather, more properly speaking, before the deadly immorality introduced amongst them by those who are called civilized beings? This is the TRUE way of stating the question, and it conveys its own answer. This country has already suffered much, and if the people have decreased in the same proportion generally, it is very probable, if twenty years ago the island contained 100,000 native inhabitants, that it does not now contain more than 50,000. And if the aborigines decreased so fast when the stream of immorality was comparatively small, what may we not now expect when it is so much enlarged? Awful thought! IN TWENTY YEARS, I FEAR, BUT FEW OF THE NATIVE RACE WILL BE FOUND ON THE ISLAND. The

Gospel alone must stem the torrent and preserve the natives, but alas! feeble are the means and weak the efforts made to effect so great an object. And viewing things among us in this light, you can, my dear sir, easily believe, that the least sound of the approach of the triumphant Saviour is by me listened to with delight.

"The darkness increases, and the gloom thickens around us. Heke, the chief, is an unprincipled man, and is likely to prove our greatest enemy. He is, however, I am thankful to say, at peace with Government, and will, according to the present appearance of things, prove a useful tool in the hands of those who are doing all they can to load us with the odium of all the wickedness of the late war. Heke was always an enemy to all that was good, although at times, particularly during the war, or in his other quarrels with the Government, he appeared more friendly. And why? because, by falsely using our names, he could gain influence among the natives generally. The glaring falsehoods he coined against us during the war were of the most abominable nature, and calculated to cause us to be very justly suspected by the Government. My mind is deeply wounded with the state of affairs, and it is only the hand of God that can support me. A little time ago, that grief which has slain its thousands was bringing me down, and would have soon laid me low; but the Lord supported me, so that I again feel better. To insure the favour and protection and guidance of God, we must be, in Christ, literal and Bible Christians; we must shun all that is doubtful.

"My district, which contains altogether only between seven and eight hundred people at present, was never in

some parts so wicked, nor in other parts more truly promising, than at present. I have lately visited Mangakahia, when I was out a fortnight. There the believers are, I hope, growing in grace, and the Gospel is progressing around them. The principal chief and his party have, within the last year, come over to them. This is a great encouragement to them. On the 20th ult. I never had so long and arduous a duty to perform. Before the services, between the services, and after the services, and in the evening, while the beautiful full moon was the only light in the chapel, I was engaged. As soon as I closed with them I went to bed in my tent, which was in their Pa, and had soon the pleasure of hearing the different parties singing and praying around me, to close the day with God. The chief lately come over is anxious for baptism. He is, I believe, truly sincere, but too ignorant at present to be received. The Christian party seems to be growing in gracious and tender feelings. They appear to be fearful of doing wrong, lest they may bring dishonour on the cause which they profess. They will not allow any of their native customs to be introduced among them, and send from among them those who continue obstinate in sinning. The chief lately come over is following them in the same rigid discipline, and has already sent away from him some young men who persevered in having their faces tattooed. They have also a man set apart as a teacher, to take care of their children. At Mataiawa, a place within ten miles of Kaikohe, there is, I hope, some new movement. A chief and his wife have been candidates for baptism for some time. I was there a fortnight ago. The chief was very anxious.

After speaking of Christ and salvation, I asked if he really felt a great desire after Christ. He replied, 'Look at that mountain' (which was within a mile of us); 'look how it is covered with rock. Equally large is my heart after Christ.' He remarked, 'If you continue to persevere at this place, all will soon come over. The old chief, Huarahi, has already come over.' Here, at Kaikohe, I trust the work of the Spirit is becoming more and more visible, in a holy and more decided determination to live only according to the Gospel; and in teaching and preaching I seem to have light and knowledge given me. At the respective places where the Sacrament has been lately administered, namely, at Mangakahia and Kaikohe, we had ninety-eight communicants — thirty-seven at the former, and sixty-one at the latter place. Our day-school, of upwards of twenty scholars, would be in pleasing progress, were it not for the chief and his wicked party of young men, who appear to watch the growth of every girl until they will suit their purpose. This is a great affliction, but we must labour under it as long as we can. The rod of the wicked may not always be permitted to rest thus upon us. My heart often sighs out the prayer, 'Come, Lord Jesus, come quickly.'

"By the time this reaches you, great changes may have taken place amongst us. Pray for us (2 Thess. iii. 1, 2). We have indeed unreasonable men to deal with; yes, an unreasonable, unprincipled, deep, designing man, who is scarcely delivered from savage barbarity, and who is still held fast and bound by the chains of their old superstition. Heke's proceedings have been for years as a sword in my

bones, but from the close of the war up to within the last month he allowed me to remain in quiet. But as soon as ever he began again to mingle with other Europeans, he has recommenced his persecutions. Oh, how is that missionary privileged whose chief is a Christian, or even a man of principle! Doubtless these afflictions are necessary for me, or they would not be allowed to exist. He commenced his present proceedings by abusing my poor wife, during my absence at Mangakahia, because she very justly objected to his riding my horse during my absence, although she felt afterwards obliged to give up the horse to him. During his friendly profession, I frequently expressed my sorrow of heart in consequence of the endeavours which were being made to fix the whole odium of the war on the missionaries; but he treated it with contempt, and when he mentioned it last he said, 'In a public meeting you can be easily cleared from this.' Now he has taken the same view, and said the other week at Waimate, 'Davis himself was the root of all the evil. He came to the country with his horses and ploughs, bought land, ploughed it up, sowed wheat, etc.; and when other people saw the value of the land, they bought also. From thence arose the evil.' Surely we may as well say that the sea is an evil, through which we have commerce with all nations, because ships sink, and are lost in its waters; or that fresh water, which is a staff of life, is an evil, because people have been drowned in it. But I must leave those things with Him that judgeth righteously. O for faith to be enabled to recline, during the fury of the bursting of the storm, on the Rock of Ages! O how sweet would the

counsel of a truly spiritual friend be at this time! but of such I have none. Mrs. Davis and my dear children send their best love to you and Mrs. Coleman, and please to receive the same from me.—My dearest friend, ever affectionately and respectfully yours,

"RICHARD DAVIS."

"KAIKOHE, 1*st April* 1849.

"MY DEAR CHARLES,—On my first arrival in this country, the natives were savages in every sense of the word. You cannot be aware how lavish savages are of human life. One old chief, who formerly lived at Waimate, was in the habit of having slaves killed for the purpose of food. How changed the scene! To God be all the glory. On the day I received your letter, I visited a party of Christian natives in their Pa. A messenger brought a letter from this old chief, while I was there, to this effect:—'My children, you behaved well in the last affair. Your cause is just. Had you been the aggressors, I should not have respected you. I have heard the threats against you. Fear not. We shall assist you. But listen to my advice, and do as I wish you. When the hostile party come, remain quiet. First give the hostile chief the Word of Life. My children, let him throw the first stone, yea, the second stone, before you attempt self-defence. Trust not in your guns. Look only to God. Pray constantly and believingly to Him for protection.' This change has not been partial, but universal throughout New Zealand. ALL the natives have not been brought under the saving influences of the Gospel. Some still adhere to their old superstitions; but I know not a

tribe, whereof individuals have not turned to God. In some the knowledge of Divine things is shallow. We have waited for the outpouring of the Spirit to deepen the work of grace in their hearts. This, blessed be God, I have lived to see.

"The Lord has graciously preserved us through the war, whereby my wife and myself have been severely tried, and our nerves and constitutions have been greatly affected. Previously the mission cause resembled a stately ship in full sail to the heavenly port. The gale of war arose right ahead. Her progress was impeded. The sea ran high. Many seas were shipped. All the lights were extinguished. But she held her course, because the gates of hell could not prevail against her. The gale ceased; the weather cleared. But one-third of her crew alone remained. This filled our hearts with sorrow and sadness. We are now in a more healthy state, and are again making progress with humility and caution. The gloom since the fatal storm has been dense; but a beam from the Sun of Righteousness illumines our darkness. May we hail with humble gratitude this returning mercy! The war has drawn a distinct line of demarcation between the children of God and the children of the world, and has separated the wheat from the chaff.

"English Christians cannot realize the state and feelings of Christian New Zealanders. In happy England, children are taught to lisp the Saviour's name. Principles of conscience are impressed on the infant mind; and a fear of sin is imparted, which can seldom be quite obliterated, even by the most hardened. When God speaks to the soul in

the still small voice of His love, or in awful denunciations from Sinai, the return of the sinner, who has been thus early instructed, is comparatively easy. Olden lessons are recollected; former impressions are revived; and the lamp of hope in Christ is lighted up. Not so the New Zealander. Only lately have the Maoris consented to send their children to our schools. Born in sin, and early initiated in all the barbarous superstitions of their savage forefathers, when brought to the knowledge of the truth, they possess no youthful instructions to enlighten and inform their minds; and Satan endeavours to revive and strengthen the pernicious lessons of evil inculcated in their youth, to enslave their minds, and ensnare their souls. There is scarcely a Christian New Zealander whose mind is not more or less held in bondage by these superstitions. From the rising generation educated in our schools we anticipate a brighter light of Christianity to shine forth. But you must not conclude from this, that there are no experienced Christians among the Maoris.

"My round of HOME duties is as follows:—On Sundays, two services and the school. On Monday mornings I meet and converse with the catechumens and communicants who wish to attend. The catechumens are few. The recent communicants in the district are 108. On Wednesday mornings I examine the Testament class in the day-school, and on Wednesday evenings we hold a prayer-meeting, when those who wish remain to read the Bible. This is most profitable, both to the teacher and the taught. On Saturday evenings we have another prayer-meeting, generally well attended, as the natives return from their

distant places of labour early on Saturdays to prepare for the Sabbath.

"Mr. Charles Davis, who accompanied us to New Zealand, was not a relative of ours, although of the same name. He remained with us between two and three years, then returned to England, married a wife, and came back to Port Jackson. There he embarked, with his wife and a converted Jewess, in a colonial brig bound for this country. The brig has never since been heard of. It is supposed that she foundered in a gale the first night after she sailed from Port Jackson. Different islands have been visited by our own vessel in quest of them, and every inquiry has been made, in vain. The last day alone will reveal their fate.

"In the distant parts of my district I have found much improvement and growth of saving knowledge among the candidates for baptism. I have baptized eighteen adults and twelve children, and married four couples of the newly baptized. It was a gracious time. The power of the Lord was among them. A work of grace was visible. They were evidently pressing forward to obtain the everlasting prize. Two of my teachers, now itinerating, will visit them before they return. These natives are strictly churchmen. They repeat the Church Catechism daily. Their chief is an active Christian, and used every means in his power to bring his people to a SAVING knowledge of Christ. God has greatly blessed his labours. They hold prayer-meetings twice a week, and one of my teachers told me that they pray habitually in private. At Kaikohe the work of grace is deepening in a few, and many walk con-

sistently; and we have evidences of the power of God to save, and of His gracious dealings towards those who seek Him with their whole heart.

"Be attentive, dear Charles, to your Sunday-school. Do all you possibly can to lead your young scholars immediately to Christ. If you think the youngest child in your school too young to be truly converted to Christ, you are in error. The younger the child, the greater is the hope. Use the means, and be confident of success. Stick close to your church. Everything necessary to your present peace and eternal salvation is to be found in her in rich abundance. Some Dissenters have done much good, for which I love and respect them. But I am thankful that I am a Churchman. The Prayer-book, next to the Bible, has been a solace to me in the deepest affliction. Give my Christian love to your wife and family,—and believe me to remain, my dear Charles, faithfully and affectionately yours, RICHARD DAVIS.

"To MR. CHARLES CROCKER,
Stourton Caundle."

"*July* 30, 1849.—The hills were covered with snow, the first ever seen by the natives inhabiting this part of New Zealand. The Putahi was also covered.

"*July* 31.—This morning the hills were again white with snow.

"What shall I render to my God for all His mercies vouchsafed to me, so very unworthy a sinner? Thou hast, O Lord, preserved my life. Thou hast raised me up from sickness. And now, O my God, grant this to thy other

mercies—enable me to live exclusively for Thee, and bless me with large measures of Thy grace to enable me to overcome sin and every evil propensity. O give me faith, a simple, realizing, appropriating faith in Christ, and grant that this faith may be manifested by a life of holiness. O Lord, make me perfect in love. Enable me to walk before Thee, and be perfect in the ever-blessed Redeemer. Deliver me perfectly from the fear of man. O bring the restlessness of the natives to an end. And now, O God, I pray Thee to prepare me for my great duties in the missionary field. Bless me with a Divine unction, that I may not only bring the true Gospel before my people, but that my preaching may be attended with the powerful influence of the Holy Spirit. Lord, hear my prayer, and let my cry come unto Thee. O enable me, in Christ, to walk before Thee with a perfect heart."—*Journal.*

"KAIKOHE, 19*th March* 1850.

"MY DEAR JOSEPH,—I am thankful to hear that there is a revival amongst you. May the Lord extend it! Did it begin amongst you or the natives? Make the most of it. Be much in prayer and watching that you hinder not its progress, and that you guide it aright. Those under the influence of God will be brought under the FIRST work of the Spirit, conviction of sin. At such seasons Satan is always busy and active to deceive or to alarm. Be not ignorant of his devices. When you perceive any under conviction of sin, be not too forward to pour in the consolations of the Gospel. Let the Spirit do His own work. When the sinner is bordering on despair then you may

lead him to Christ, to the fountain opened for sin and for uncleanness. But even in this you must act with caution. IT IS BETTER TO PROBE TOO DEEP THAN TO HEAL TOO SOON.

"I recommend to all my dear children to pray in secret until they love secret prayer, until it becomes the life of their souls, and to read the Word of God until they cannot live without it, to read therein by day, and to meditate thereon by night. I know the backwardness of the human heart, even of the renewed heart, to these practical duties. But this must be guarded against and overcome. Whosoever has no desire for prayer and communion with God possesses not the first rudiments of vital religion. What is prayer but the breathing of the soul after Christ, without which spiritual life cannot exist? To live without prayer is to live without God. Alas! alas! how deceptive is the common Christianity of the day!—I remain, your ever affectionate father, RICHARD DAVIS.

"To the Rev. JOSEPH MATTHEWS, Kaitaia."

"KAIKOHE, BAY OF ISLANDS,
May 6, 1851.

"MY VERY DEAR SIR,—Marella and Sophia were highly delighted with Mrs. Coleman's kind remembrance of them. They give nearly all their time, and much of their attention, to their school, which they keep without emolument from any quarter. It is the best and most regular day-school I have seen in the country, and the progress of the children does them much credit. The Society allows £15 a year for the school. This is spent in clothing for the children during school hours, and for many other little

things required in the department. As our natives, from their situation, have but little opportunity of traffic with Europeans, both they and their children are but poorly clad. This renders such a use of the money necessary. But experience soon taught us that our system would not answer. For the destitute state of the children, when they put off their school garments, and went home in their own clothing at night, affected their health. Some of them died, and others were ill in consequence, so that we found it necessary to furnish them with entire clothing.

"The warrior chief, Heke, was removed by death in August last. In his death there was hope. He was attacked yearly, twice, with the same complaint, consumption, and I did not expect him to recover. In fact, from the second attack it can scarcely be said that he did recover. When he found himself sinking, the last time, he came and took up his abode at Kaikohe, in order that he might be near to medical and other assistance, which he doubtless felt he was in need of. He was in a very wicked state of mind when he first arrived. On his way to Kaikohe he had possessed himself of a second wife. This caused a great altercation between him and his real wife when they met at this place, and he told me himself that she had beaten him, and used him very roughly. This, although he was a fierce, violent man, he quietly endured, and as the new wife did not come to their place, the breach was soon made up with the first wife, who faithfully and affectionately attended to him to the day of his death, and has not yet ceased to mourn for him. She is a superior young woman, and he was in the prime of life.

But on his arrival he was more wicked and savage than I had ever seen him, and his last public act was one of extreme violence. He sent his party to take a young woman, as a wife for one of his young men, from a party of his own family and friends living at Kaikohe. His party was repulsed, and returned without the woman. This, ill as he was, threw him into a great rage. This I was witness to, as they were living close to us, and he told me he would kill her. Next morning I was with my communicants examining them previous to their receiving the sacrament, so that I did not go to him. I, however, saw his party was armed and in motion, and a horse was led out round to the other side of his fence, that I might not see him mount, and he headed them, and went to the place, and coolly fortified themselves within two hundred yards of the place where the woman was. Having accomplished this object, he sent two of his people to fetch the woman, and the party allowed them to take her without resistance, as they had no wish to fight with their own friends. Several of the Christians were also present to restrain them. This was one of his worst actions, and was carried out in a cool-hearted, savage manner. But Divine Providence had ordered that it should be his last. He returned much exhausted, and I thought he would soon die. I continued to visit him daily, but it was a trying duty. In a little time his savage, sullen temper passed off, and he became calm and peacefully minded. The change was almost sudden, but the lion became a lamb, and in this state he remained, with very little exception, to the day of his death. He was four months ill, and I paid him every

attention in my power; but although he was attentive to what I said to him, and particularly in having prayer, yet he was always backward to speak on the real state of his soul. My last interview with him will never be forgotten. He was fast sinking into the arms of death, and my duties having called me from home, I had not seen him for nearly a week, but as soon as he knew I was present, he took me by the hand, which he long held with a firm grasp, and fixed his eyes on me during nearly the whole time I was with him, beaming with affection. On the Sunday before he died he was much exhausted, but expressed much affection. His mind appeared to wander. I told him to keep his mind fixed upon Christ. He replied, 'IT IS THERE FIXED.' These were his last words to me. After I left him, late in the evening, all his people being with him, he would not be content until they all assembled in his presence for a late evening service, which was held by a Christian native. His own people asked him, in his last hours, where he would recommend them to live together after his decease. He replied, 'IN EVERLASTING LIFE.' The question was repeated, and the same answer returned. After his death, I went to ask for the body for Christian burial, as it was his wish, although he knew it would not be granted by his followers. I found the body tattooed and lying in native state, both body and place highly ornamented. The body was covered in front with a scarlet cloth fringed at the borders. The cloth was drawn up so as to cover the mouth. A strip of black crape was tied over the eyes. The head was dressed with beautiful white feathers. On his right side was a musket, on his

left side was parasua, and before him was laid a mere. After consulting with all the chiefs present, I found it was in vain to expect they would give up the body. I summoned them, put on my surplice, and took my stand close in front of the corpse, and read the funeral service, and gave them, to the best of my power, a suitable address. This opportunity was a subject of thankfulness. I felt that the blessed Redeemer had the vantage ground, as John Heke had died a professed believer in the glorious Gospel, of which the greater part present had been witnesses. All were not only respectful, but much affection was also manifested. I hope the poor man was saved, but it is but a HOPE. In his previous illness he had expressed himself penitent, but now although a degree of penitence was evident, yet he did not express it as I hoped he would have done. My hope for him is built more on what I heard from his people since his death, than on my own knowledge. He doubtless felt ashamed to say much to me on his own feelings and views, as he had often deceived us, and fallen back into sin, but shame of this kind ought not to be where sincerity is. Heke was a singular man. He was proud and aspiring. In his youth he was wild, wicked, and cruel. After his baptism, which took place when he was, I believe, under deep conviction of sin, he lived quiet and as became his profession. But a war broke out at the south, in which he was tempted to take a part. In one of their engagements he was shot through the neck, and very narrowly escaped death. For a time he was again under conviction of sin. A war in the Bay broke out some time after, in which he took an active part. After this period

his religion was of a very uncertain character. When the Government Commissioners arrived in the Bay to investigate the land claims, one of his sales of land was among the first investigated. From thence may be dated his insubordination to the British Government. He then said that he perceived that his right to dispose of his own land was questioned, and he told the gentleman who had formerly purchased the land from him, that he was quite ready to put an end to the altercation by driving the Europeans out of the country. In this spirit he ever after lived, and in this spirit he died. He was also made acquainted with the manner in which the question was discussed in the Court of Sydney, under Sir George Gipps. A native of this country was there, and what he could not comprehend he was made to understand by some person present. During his lifetime he was turbulent and tyrannical, and at this settlement we had but little peace. For when he was away, and we were quiet, the dread of his return embittered our peace. Since his death we have enjoyed our unusual quiet, and I hope with feelings of thankfulness. His people are living hitherto quiet, but they have not returned to the Christian duty, as I hoped they would have done. They are very respectful, and have in some cases made me acquainted with their movements, which has given me an opportunity to give them advice.

"In my missionary work I now derive much valuable assistance from the native, whose letter to the Society was published in their last report; and from others also, whose hearts the Lord has touched. In a few of my people here the work of grace is deepening, others hold on their way,

and now and then we pick up a strayed sheep, and now and then others, from without, are admitted by baptism into the fold. At Mangakahia, which is the south-eastern end of my district, and nearly forty miles distant, the work of the Lord appears to prosper. For many years we have had a very interesting party on that river (Mangakahia is a river); but soon after the close of the war, the native teacher led me to this party. They appeared wild and wicked, and to possess some of the plunder of the town amongst them. They were people of Kauhiti's tribe (Heke's contemporary in the war); in fact, Kauhiti was the bravest man, and fought all the battles. At this time, he is at least seventy-five years of age. They had therefore seen much service, and appeared hardened, and I felt no pleasure in visiting them; but God had mercy in store for them. Their chief, a fully tattooed, steady, active man, at length became a candidate for baptism. About two years ago he was baptized. One of his nephews was also received into the Church, and the sturdy chief was soon transformed into the active Christian teacher. On my arrival among them in October last, a great change had taken place among them, and I found many anxiously seeking the Lord. I then baptized eleven adults, and several children, and left them full of activity. In the early part of last month, they were visited again. Soon after my arrival, the chief brought forward all his candidates present, and arranged them before me, twenty-one in number. I conversed with them all, and felt much embarrassment of mind, as they all appeared equally affected with divine truth, and all proper candidates for baptism.

I was VERY fearful lest they should not be duly prepared, and, having been admitted, should fall away. I cried to the Lord to direct me. After this class was done with for the day, the chief brought forward those who were baptized in October. Their state removed a portion of my fears, and cheered me. Amongst them the work of grace was visible, and could not be doubted. The next day, which was Saturday, about thirty-five candidates were brought out, of whom nineteen adults were set apart for baptism. This was a hard, trying day. On Sunday I baptized the nineteen adults, and married four couples of the newly baptized in the morning service. In the afternoon service, I baptized thirteen children. On Sunday also, there was an accession of candidates, among whom were two old chiefs, who were in a pleasing state of mind. These chiefs, when I saw them in October, were in a very dead, hardened state. I left this interesting people, apparently in a humble and holy state of mind, earnestly seeking God as their chief good. They come sometimes to visit me, some of them, especially the chief, who now and then visits Kauhiti, and visits me at the same time. One of Kauhiti's own children was among the baptized. This chief has also been the means of bringing back a whole party, who had fallen into a state of sin and forgetfulness during the war. He is sincere, active, and diligent, and God appears to bless him and his labours. If spared, I hope to be with them again in July. Last winter, I did not visit them, and I thought I must give up my distant winter visits, but it is best to wear out in the Redeemer's service. The journey is heavy for me in the winter, not

from the distance, but from the badness of the road. It takes me two days to arrive at the first chapel, which is not more than thirty-five miles distant from Kaikohe. A few years ago, I could walk the distance in summer in one day, but those days are past. My dear wife desires her kindest love to Mrs. Coleman and yourself. She is much debilitated within the last year. She had much to try her during the war. Mrs. Burrows left the Waimate during that period, but my wife was determined to remain with me at all hazards, and this she did apparently *without* fear, but the reaction is being now felt. Marella and Sophia will write soon to Mrs. Coleman, as soon as they can send a little specimen of the children's work. With Christian love to dear Mrs. Coleman,—I remain, my dear sir, most affectionately yours, RICHARD DAVIS.

"*P.S.*—The time is now fast approaching when we shall meet again in the presence of our dear Redeemer. Happy hour! blessed consummation!"

"KAIKOHE, BAY OF ISLANDS,
September 12, 1851.

"MY VERY DEAR SIR,—Popery is what it ever was, a great apostasy from the faith of the Gospel. That the Pope is Antichrist, there can be no doubt in the minds of those who possess a divine unction from above; but the deadly root of stealthy, heretical error is, alas, found among us, even in the bosom of our own Church. This, I conceive to be the solid ground of fear. Even the Evangelical party, although they have preached the Gospel, and lived

the Gospel, yet their ministrations have been, with very few exceptions, unaccompanied with that unction and vitality necessary to arouse a slumbering church. I read a little work some time ago, which appeared to me, as far as it went, to strike at the root of the evil, and to point out a remedy. This was by Angell James, entitled, I believe, 'The Earnest Ministry.'

"Alas, we have sadly departed from the faith and practice of our fathers! In our day there is doubtless more refinement, but where is that masculine manifestation of faith and practice, patent in the lives and writings of the Reformers? Alas, it is not to be found, because it is not! The refinement of the age has deadened the edge of the Gospel sword. May we be thankful to God, who put it into the hearts of His servants to publish their works.

"The Church in this country is very far from being in a prosperous state. The High Church party is active and industrious. The Low Church appear not fully awake to their high calling. There is not that anxiety expressed amongst us to endeavour to pluck poor souls as brands from the burning, which is expressed in the Scriptures, and which characterized our forefathers. Whatever may be the result of the Papal aggression, it is but too evident that the Lord has a just controversy with His Church. She has long ceased to watch and be sober. The enemy has not only been allowed to invade and enter her camp unmolested, but has been treated with the greatest respect by her watchmen, and even cherished in her bosom. In this sin, we, in this part of the world, have our full share.

"In my district, as a missionary among the natives, I

often feel encouraged to hope that our labours are not in vain. Several have safely arrived at, and others are evidently on their way to a better world. But there is also much to discourage. Every inch of ground must be contended for, and much watchfulness is necessary, in order to hold it after it is acquired. And O, after all, how helpless and useless are our best endeavours without Christ! The school, which Marella and Sophia keep, gives me much pleasure. Their whole time is alternately devoted to it, and I hope in the right way; and I am thankful to observe the progress of their scholars, and that the Lord has given my children a will to the work. My eldest son, James, is a great comfort to me. He is truly pious and devoted to God, and is bringing up his children in the right way.

"The natives have now another serious hindrance introduced amongst them, namely, that of hunting for gold. Some of the disappointed Europeans from California have returned, and have given it out as their opinion that gold is to be found in the country, and have been looking after it. This has roused the natives, and they, many of them, are engaged in examining their districts. It is reported that gold has been found, but I hope not, as I fear it would be the cause of much quarrelling, and perhaps bloodshed.

"My dear wife and children unite with me in Christian love to Mrs. Coleman and yourself.—I remain, my very dear sir, affectionately and respectfully yours,

"Richard Davis."

"KAIKOHE, BAY OF ISLANDS,
21*st December* 1852.

"MY VERY DEAR SIR,—The bishop stayed with me two nights in his visitation tour May last. He came to me as a Christian brother indeed. He talked to me, reasoned with me, prayed with me, and tried in every way to comfort me in my heavy affliction. And when he returned from Kaitaia took me with him on board his vessel to the college at Auckland. There I received every attention from the bishop and Mrs. Selwyn, and from all the members of the college. But my state of mind and body was too weak to receive much enjoyment. On the Trinity Sunday following he admitted me to priest's orders. St. Paul's Church was crowded. The bishop preached a very impressive sermon. I tried to make a full surrender of myself to the Lord. Mr. Chapman and myself were admitted to the order of priesthood. Messrs. Wilson, Nihil, Hill, and Gould to the order of deacon. After this, as the bishop left on a missionary trip to the islands, I went to Auckland and spent a fortnight with Mr. Kissling, one of our missionaries. While I was there, the Judge and Mrs. Martin paid me much attention. Mrs. Martin called on me on my first arrival, and the Judge a few days after. They pressed me to stay at their house. My youngest daughter, Sophia, has also visited Auckland and the college, and was received into the best society. I mention this that you may know how graciously God has remembered mercy in this my severe visitation.—I remain, my dear sir, in much affection, faithfully yours,

"RICHARD DAVIS."

CHAPTER X.

MISSIONARY OPERATIONS—FROM TRINITY SUNDAY 1852, WHEN HE WAS ORDAINED PRIEST, TO 28TH MAY 1863, WHEN HE ENTERED INTO HIS REST.

Confirmation—Bishop Selwyn—Epidemical Fever—Happy Deaths of Believing Natives—Illness, Death, and Funeral of his Wife—Measles and Whooping-Cough of Natives—Severe Illness—Removal to Waimate—Third Marriage—Low State of Religion among the Colonists—Declension of the Natives—Return of Illness—Native Spiritualism, or Consultation of the Spirits of the Dead—Remarkable Death of a Chief wise for Time, but not for Eternity—Increase of Drunkenness among Natives—Mirage at the North Cape—Grand Levee of the Governor—Consecration of the Bishop of Waiapu—Great Heat—Southern Lights—Injustice of War against Wiremu King—Comet—Extraordinary Heat—Increased Illness—Decease—Summary of his Life and Character.

"KAIKOHE, BAY OF ISLANDS,
22d December 1852.

"MY VERY DEAR SIR,—I had about fifty candidates for confirmation. I had previously examined them with the greatest care. But the bishop spent a whole day in examining them himself, and in teaching them the nature of the ordinance before he confirmed them. More sound or more practical doctrine could not have been taught. He preaches and teaches strongly the necessity of the influence of the Spirit of God in the heart. He is very fervent and earnest, as well as clear in giving instruction. HE IS A FIRM BELIEVER IN THE DOCTRINE OF ELECTION. I

both love and respect the bishop. A more earnest indefatigable man cannot be found as a bishop. He lays out himself with all his heart to do good.

"The breaking-up of my school has been a severe blow. But I have some satisfaction in knowing, that the most promising children are in my daughter Jane's school at Waimate. During the whole of my affliction the natives behaved most affectionately. Several came and prayed with me. At Kaikohe we had ninety communicants at the last sacrament, and at Mangakahia, a fortnight ago, I had seventy-four communicants. But the enemy is very active, and seems to have much power, so that I hold my ground with difficulty. But the battle is the Lord's, He is omnipotent, and in Him we trust.

"15*th January* 1853.—At Mangakahia, while the newly-formed congregation was under a strong religious influence, and apparently seeking God with all their hearts, they were visited with an epidemical fever, whereby, out of a community of 120, twenty died, some of whom were very promising characters. From one of the congregation, a decidedly pious and experienced Christian, I learned with much thankfulness and satisfaction that the baptized died in the faith. He himself lost two brothers and one sister, with whose state he was intimately acquainted. The eldest brother, who left a wife and family behind him, had been from the first a decided, yet tempted believer in Christ, and had more than held his ground. In death his faith in Christ was strong, his prospects bright, and he entered with joy into the presence of his Lord. The sister, a fine young woman, was the wife of a great chief, a son of

Kawiti, who is also a believer. They lived very happily together, and had four children. She had received the truth in love more recently, and during the enjoyment of her first love she twice told her husband, that although she still loved him and their children, yet that her heart had been removed from them and fixed upon Christ. A fortnight after she was taken ill, and died happy in the Lord. The afternoon before her death, she requested to be led into the potatoe field, and observed, as they were taking up their crop, 'That hillock has few potatoes in it; its produce is small. It resembles the believer who prays little, and is content with little faith. This hillock is full of fruit, and resembles the believer who prays much, and desires much, and receives accordingly.' On her return she called her husband and friends around her, and solemnly took leave of them. Her husband placed the youngest child in her arms, but she desired the child to be taken away, saying, 'I am going to Christ. I leave my children with Him,' and then fell asleep in Jesus. The other brother was a single man, twenty-two years of age. His summons was brief, but he was ready. When medicine was offered him, he said: 'Give me nothing to detain me. It is good to die and go to Jesus. Let me go to Christ.' He soon entered into the joy of his Lord. These gracious dealings of God with these poor believing natives refreshed my soul. Christ did indeed reveal Himself to them as He does not to the world. They were reading and praying people. They were regular in the use of the means of grace. They sought salvation through Christ in life, and they found consolation through Him in death. Most who

died had been baptized. Nearly all died in the same blessed hope. They are gone. They are safe. They have rested from their labours. We may soon follow. Blessed state! Blessed Jesus! Glorious salvation!

"On Christmas day I baptized our old chief. He had long been desirous of baptism, but I was fearful that he was resting too much on the outward visible sign. As he was apparently near his end, after morning service I went with some members of the congregation. He received baptism with the greatest earnestness. Never did I administer baptism with greater pleasure. I was in a solitude. I had no Christmas fare. But I felt I possessed that which was better. The next day the poor man died, and I trust he found mercy. His death brought us many visitors, as he was a great chief. His remains were buried by his friends in the woods. This was done from fear that his enemies might mutilate his body on account of his former excess of wickedness.

"25*th February.*—This letter may be my last. Last month I visited one of my outposts, and got wet on my journey thither. Never did I feel stronger to labour, or better able to discharge my duties. I went out strong, but returned weak. I had remained in my wet clothes, and they dried upon me. The influenza, which has been general, gradually came on, until I became senseless. I am now better, and able to visit some of my people near at hand, but my strength does not increase, and my appetite fails. Thank you, my oldest, my dearest, my best friend, for your very many kindnesses to me and mine. May the Lord Jesus be your exceeding great reward! I have been

an unprofitable servant in the vineyard of Christ. A retrospective view of my missionary life sometimes pains me. My sins of omission are very many. Yet I feel more than supported, so graciously does the Lord deal with so vile a sinner. To be delivered from sin and the miseries of this sinful world would be a blessing indeed. But I wish to have no desire apart from that of my Lord. My desire is, when I am no longer able to work, that if it be the will of God, I may both cease to work and to live. I hope this is not wrong. God knows that it is my wish to have no will but His. Please continue the *Record* to me, until you hear I am no more. With our best Christian love and remembrance to dear Mrs. Coleman and yourself, —I remain, very sincerely and affectionately yours,

"RICHARD DAVIS."

"KAIKOHE, *8th September* 1853.

"MY DEAR CHILDREN,—Look from the world to the Lord, for your redemption draweth nigh. The day of Christ is near, even at the doors. According to the conjoint opinion of the most eminent students of prophecy, the year 1866 will usher in the great tribulation, the final earthquake, the tripartition of the Roman earth, the termination of the times of the Gentiles, and the restoration of the Jews by Great Britain to the land of promise, foretold by Isaiah in his 18th chapter—which events are the predicted harbingers and immediate precursors of the Second Advent of the Lord from heaven. O happy time! O glorious approach of our dear triumphant Saviour! Be on your watch-tower, that He shall find you FAITHFULLY doing

His work, with your loins girt. Let us devote ourselves anew to His service. Forget not your responsibilities as missionaries. Hitherto I have thought little of dates in connexion with the Second Advent. But now the day has so far dawned, that the near approach of the rising Sun of Righteousness cannot be mistaken. Should my life UNEXPECTEDLY be spared until Christ's Epiphany, I expect to be found of Him, perhaps at poor despised Kaikohe, ready, through grace, with many of my people, to go forth to meet the Bridegroom with exceeding joy, and with Him to enter into the marriage. 'Blessed are they which are called to the marriage supper of the Lamb.' Love to all, in which my wife joins.—I remain, your ever affectionate father, RICHARD DAVIS.

"To his Children at Kaitaia."

"15*th May* 1853.—Administered the Lord's Supper to 129 of my people. This is the largest number of communicants we have had."

"12*th October* 1853.—I visited Silas and his wife. They are both much reduced, and the wife thinks she shall die. I said to Elizabeth, 'How is your body?' She replied, 'My thoughts are above. My heart is open to heaven, to Christ.' 'But what,' I added, 'about the sins you have committed all your life?' She said, 'My sins are forgiven. They have been washed away by the blood of Christ.' I asked, 'What is Christ?' She said, 'A Saviour. He was crucified. Therefore I have no fear.' I asked her, 'Why?' She answered, 'Because the road is straight and open to the New Jerusalem.' 'Who made it open and

straight?' She answered, 'God.' 'Who is the Way, the Truth, and the Life?' 'Christ.' 'Where does the Spirit of God dwell?' She said, 'In the heart.' 'If the Spirit of God dwell in the heart, will not the heart be enlightened?' 'Certainly.' 'But are you not afraid to die?' 'No.' 'Why?' 'Because of heaven, which is better than earth.' 'On whom do you rely for acceptance?' 'On Christ. My heart, my all, relies only upon Him.' Here are two old native slaves apparently in possession of life eternal. How enviable their state! how enviable their prospects! The fever had been subdued in both for some time, but they gain no strength. Elizabeth joined the redeemed company 24th October. O happy soul! A brand plucked from the burning by the Saviour's free grace."—*Journal.*

"KAIKOHE, 10*th May* 1854.

"MY VERY DEAR CHILDREN,—I write to you conjointly. My subject is mournful. My dear wife is gone, and I am again left a lonely wanderer. May I be able to bow with humble submission to the will of the Lord! I feel very thankful that she was so long spared to me, a poor unworthy sinner, and that I was enabled to attend to and nurse her during her protracted illness. Her faith in Christ was simple. Her peace with God just before the last death-struggle I shall never forget. For upwards of fifteen and a half years the Lord gave her to me. A more attached wife few men have ever had. When I found her a solitary widow, I was myself a VERY lonely widower. None beyond my own family seemed to care for me. In her I had

a true help-meet. Time and age strengthened our attachment. She was an attached wife, a faithful friend, and a pleasant and valuable companion. Satisfied with each other, we required no third person to add to our happiness. To all human appearance, she was removed when she was most wanted.

"How many trifle away their precious time in reading works of fiction, siren-fabrications of falsehood, the bane of the present age, to please their fancy! This is a great, very great evil. The books may be religious, and sound in sentiment, but the motive for reading them is only to kill precious time. May we be awakened to a due sense of our duty, and the value of time! Of the value of time we shall never be truly sensible until we feel the value of our precious souls. If the time and talents of Christians are assuredly not their own, but are given to them to be used for the glory of God, what ought we to think of the time and talents of missionaries? How awful to see a missionary following the devices and desires of his own heart, even when such devices are not in themselves sinful, but simply detain him from ESSENTIAL missionary work! How much of this evil have I witnessed in New Zealand! Missionaries work lively on preliminaries, and expend much time on them, but how little time do they devote to their ESSENTIAL work! That missionaries should thus trifle away their time, or do God's work deceitfully and hireling-like, is most awful. Does not the missionary who trifles away or misspends his time, sin more than the profane swearer, the whoremonger, or adulterer, IN THIS RESPECT, that they sin away only their own souls, whereas

he sins away the souls of others?—alas! who can tell how many?

"O for humility and patience! My trials have hitherto increased with my age, but I trust they will all be carried away in the river of death. May the Lord make me patient in tribulation! With best love to all the dear children,—I remain, your ever affectionate father,

"RICHARD DAVIS.

"To his Children at Kaitaia."

"WAIMATE, BAY OF ISLANDS, NEW ZEALAND,
7th April 1855.

"MY VERY DEAR FRIEND,—I ought to have acknowledged your kind letters six or seven weeks ago, but for the last four months my ministerial duties have called me from home. The whole of the sacramental duties have devolved on me. To-morrow these duties will close for a season, which will be my seventeenth administration of the Lord's Supper since my recovery in December last. Your kind letters were a cordial to my sorrowful spirits.

"The 7th April 1854 was the last day I spent with my dear attached wife. Just before midnight she left me for a better world. As her illness increased, so did my labour and care. For a long time I had no assistance in my nightly duties, which became heavy as her paralysis and helplessness increased. She became at length utterly helpless, and continued so for many weeks. Her end was peaceful. I trust she sleeps in Jesus, and that I shall again meet her before the throne of God. She was a well-educated woman, had moved in good society, and possessed a good stock of common sense, which her education had

taught her to use with advantage. She was a thoroughly attached wife, was a great support to me in my afflictions, and rendered me valuable assistance in relieving the wants of the natives. She was loved by the natives in life and in death, and they have mourned her loss. They never left her remains night or day until they were deposited in the silent tomb. The whole of Kaikohe was present the morning of the funeral, and there was scarcely a dry eye among them. About one hundred accompanied the remains to Waimate. They wished to have the sole management of the removal, and did it well. Archdeacon W. Williams, who respected her very much, read the funeral service. It was a day never to be forgotten.

At the funeral I first observed the measles among the natives. The epidemic spread rapidly, and was soon accompanied by hooping-cough. This called for new exertion among the sick, the dying, and the dead, when I was worn down in body and mind. Under these duties I staggered on in the midst of scenes of distress, sorrow, and death. One morning I was sent for to bury the last two children of a fine family. The father died first, next his children. My appetite had rather failed, and I had eaten little, when I set off to this scene of sorrow. I read the service over the sacred remains of the dear departed little ones, who had followed their father to be with Christ. From thence I went farther into the woods to visit a poor old couple. During my walk dark clouds passed over my eyes, and I was ready to fall from exhaustion. At length I succeeded in getting to the house, and lay down for some time, ate a few sweet

potatoes, went to the place where I had left my horse, and rode home. In the evening I went to bed as usual, hoping to be able to undertake my Sunday duties. I awoke in the night, found everything in APPARENT motion, and was laid low by a severe bilious attack. I had three attacks in a few days, but persevered in doing what I could, until mind and body sunk together. The middle of November we removed to Waimate, and found myself better in the society of my children, but have never entirely recovered. The sacramental duties of the Northern District devolved on me, and about November last year I began to visit all the congregations and the northern station, Kaitaia. January 1855 I returned from the north, and completed my visitation, greatly exhausted. My medical advisers recommended me to spend a little time with my children and friends in Auckland. At Auckland I received much attention from lay and clerical friends. I preached twice at St. Paul's, and once at St. Barnabas' to large congregations. In my missionary duties I find peace, and sometimes in preaching more enlargement and earnestness than formerly. O what a great, glorious, FINISHED salvation we have the happy privilege to make known to men, and, above all, to partake of freely ourselves!

"My medical advisers consider that I ought not to return to Kaikohe to live in solitude, and as I have long had the duty of both places, my brethren have now appointed me to Waimate, subject to the approval of the bishop. To-morrow the Lord's Supper is to be administered to the Europeans, and eight adults are to be baptized

in the native service. Native service at nine A.M., European at eleven, native service again at three P.M.

We have to mourn over much declension among the natives generally. They have much facilities in getting money, as produce is very dear, and many are become peddling traders. This has drawn away the minds of many professors from better things. Ardent spirits are also now sought for and much used by many natives. This has thinned our ranks greatly, and will bring many to a premature death. At every place I have visited, I have found a diminution in the number of communicants. Last Sunday the number here was 118, and three months ago 138. At Kaitaia 216, at the previous sacrament 280. Another evil has led to this diminution. No communicants came from one of the tribes, who were meditating a war, which has since broken out.

I wish you had seen our much esteemed friend, Archdeacon W. Williams and his valuable wife when in England. In him you would have found the devoted missionary and gentleman combined. Here he is beloved and respected by all. The Church in New Zealand profited by his visit. He carried through the press a revised edition of the New Testament in Maori, and a new edition of the Prayer-Book. The Society's best men stick closest to their work. To him New Zealand is chiefly indebted for the Maori version of the Scriptures. I am also sorry you have not seen our bishop. He was indeed a friend to me in adversity. With my best Christian love to Mrs. Coleman,—I remain, my dear friend, yours faithfully and affectionately, RICHARD DAVIS."

"Waimate, Bay of Islands,
November 7, 1855.

"My very dear Friend,—After consultation with my friends on the important subject, and according to the wishes of my children, I married Miss Jane Holloway King six weeks ago to-day. In her I possess a peculiar treasure. She has entered with me into my labours. And as my duties have called me in various directions, which allowed of her accompanying me, we have not lived at home hardly a fortnight since our marriage.

"My family, through mercy, is tolerably well. Some of my children are widely scattered. My youngest daughter, Sophia, was married to Mr. James Kemp, 25th October 1854. Mr. Kemp was a wholesale merchant in Auckland. He is now looking out for land, on which to commence farming. He is a pious young man. The religion of Jesus is, I fear, at a very low ebb in this country. I believe the principal fault is in the ministry. The colonists are a church-going people. The congregations at St. Paul's are large, regular, and attentive. But there is a want of vital energy in the pulpit ministrations. On the Monday after my first sermon in that church, I met a gentleman, a member of Council, who told me that he thought the congregation of St. Paul's heard more gospel from that one sermon, than they had heard in six months before. Among the natives there is much declension. Ardent spirits have been introduced, and some drink a great deal. This makes our labours heavy and heartless; but we must persevere. The enemy has come in like a flood, and if we are vigilant, we hope the Lord will lift

up a banner against him. At Waimate, the congregation in the morning is 150, and there were 100 communicants at the last administration. At Kaikohe, in fine weather, congregation 150. There were eighty-five communicants at the last communion. At Mangakahia there has been a falling away: communicants only fifty-five; at Otava, thirty; at Tepuna, six; at Matauri, thirty-four last Sunday. Matauri is on the coast, some distance from Waimate. God has a people there, and there is much to encourage, although very much to mourn over. At Kaikohe there is life, and in every little congregation there are some who desire to follow Christ in sincerity.

"My labours at this time lie very wide, and when so much divided, the most I can do in each place is little. The ever-blessed God has blessed me of late with clearer views of the blessed Gospel, and, I hope, increased my energy in preaching. But my capability of locomotion must ere long decrease; yet I hope to push on as long as I can. My heavy afflictions have been made a rich blessing to my soul. There seems a general want of vital godliness amongst us. We are content with living in what we consider a state of salvation, and therefore do not progress onward to the stature of the fulness of Christ. NEITHER THE ASSURANCE OF FAITH, NOR THE ASSURANCE OF HOPE, IS SOUGHT FOR AS ASSURANCE OUGHT TO BE. I fear there is little delight in communion with God amongst us. Too many of us seek our own, and not the things of Jesus Christ. After all the falling off among the natives, there is perhaps as much (if not more) vital godliness among them, in proportion to their numbers, as among our

colonists, by whom they are generally despised. On Sunday evening, at Matanui, two men asked me: 'Do you know anything of an internal warfare and temptation?' I told them, that I was never free from it, and on that very day, whilst administering the Lord's Supper, the conflict was carried on. They looked at each other with satisfaction, and remarked: 'Where there was no conflict, there could be no Christianity.' I told them that was my opinion; that the adversary allowed those who were following their own ways to live in peace, and that the conflict was only carried on in the hearts of God's children, who were seeking the truth.

"Your sentiments with regard to the signs of the times fully coincide with my own. May we be ready to do or suffer all His blessed will! How necessary is it that we should live with our lamps trimmed, and our loins girt! How essential is the duty incumbent on us to live exclusively to the glory of God! May the Lord bless you, my much respected and ever beloved friends, with much of His presence! May the Spirit of the Lord think in your thoughts, speak in your words, and manifest Himself in all your actions! The time of our re-union now draws near.

"My dear wife unites with me in best Christian affection to dear Mrs. Coleman and yourself,—and believe me to remain, my very dear friend, yours respectfully and affectionately, RICHARD DAVIS."

"TEPUNA, NEW ZEALAND,
10*th March* 1856.

"MY VERY DEAR FRIEND,—I sincerely thank you and dear Mrs. Coleman for the case of books, which reached me safely on the 11th ult. We have had as yet no time to examine them. On that day I returned from visiting my old district, Kaikohe, and from administering the Holy Communion at different places. 17th February I administered the Holy Communion at Waimate; on the 21st we came to this place, and I went to Matanui on the 22d, and administered the Lord's Supper on the 24th. As the steamer, which runs between the Bay and Auckland, was proceeding to Mongonui, a port twenty-four miles from Kaitaia, we gladly embraced the opportunity, and on the 26th went on board the steamer, and arrived at Mongonui in the evening, where we were hospitably entertained by Mr. Butler, a principal merchant in that place. Next day, after dinner, I was laid low by a serious bilious attack. After consulting our friends, it was deemed advisable to postpone the journey to Kaitaia, and to return by the steamer to the Bay, where I could obtain medical advice. As the steamer's time was three A.M., Mr. Butler and the captain of the steamer took me by the arms, ill as I was, and led me to the boat. I could not stand. Twice I became unconscious as they led me on, and I knew not but the next step might be my last. The cool evening air on the deck of the steamer refreshed me. The day following we reached Tepuna, and I was able to take the duty two Sundays at this place. Yesterday, besides a baptism and two services, I administered the

Holy Communion once in Maori and once in English. The afternoon duties I performed with difficulty. I am far from well. My spirits were depressed the whole of my journey, arising partly from indigestion and partly from the unsatisfactory state of the congregations. For weeks I enjoyed no quiet rest, and arrived here in a worn-out state the day before I embarked in the steamer.

"The state of the natives is not promising. Many are become drunkards. Sensuality has increased. Many have resorted to their old customs. Deceptions are multiplying. When at Otava in January, the teacher showed me a rude drawing of a flying dragon, a look at which would preserve people from the fatal disease with which the world was to be visited. During the week our servant-girl one day was missing. My wife told me she had been sent for by her mother to attend a meeting that day to be held near their place. The girl on her return told us, that a man, who professes to be both a doctor and a priest, had called them together to inform them that a deadly malady was coming on the earth, and that he wished to provide them with a remedy against it. One hundred people were present. Medicine was given, and the rude drawing of a dragon was exhibited. Every house was ordered to have a picture of the dragon, which, if they looked upon it, would prove a preservative. The Sunday following I preached on the subject.

"While sitting with the people of Mangakahia, a picture of the dragon was produced, with a paper having a direct reference to the brazen serpent in the wilderness. As the author had affixed his name to this paper, I inquired his general character. They said that he held communication

with spirits; that he was a great doctor, had performed many cures, and was directed to remedies by the spirit; that when he wanted a remedy, he ascended a mountain, from whence the spirit directed his eye to the spot where it was to be found; that once his eye was directed to the ocean; that he swam to the spot, dived, and found an effectual remedy for the malady. They told me that the papers sent out by this man were in the hands of all the neighbouring tribes, and were greatly valued. On another occasion, when I was uplifting Christ as the only Saviour, present or future, an old native produced his red dragon. He gave it to me, and I have just sent it to Salisbury Square. They said that the original drawing was obtained from a steamer which had visited their port. Intercourse with spirits, in Scripture language NECROMANCY, is now much practised among the natives.

"About three months ago we lost a young chief of great promise as regards European manners and industry. He was in connexion with Government, and had begun to benefit the country by making roads, etc. He had a team of oxen, a dray, a cart, and two ploughs, and he and his people had well fenced in several paddocks, and grew and disposed of much produce. His example appeared to stir up others to imitate him. Many natives joined him, and a strong party gathered around the industrious chief, so that he was looked up to as a person likely to maintain the peace of the country. Benjamin Taui was once a professor of Christianity, and previous to Heke's war was at the head of his tribe as a professor. In this war he took a prominent part. He felt, however, that in joining Heke

he had placed himself in a false position. But the war divested him of his religion, and he became a worldly, calculating man. Three years ago he took a second wife, in order to have children, as he had none by his first wife. This summer he took a third wife. She told him his taking her to wife would be his death. He took her, and soon became ill. The native priests and doctor tried their skill in vain. He sent to Waimate. I found him in extreme pain from active inflammation of the bowels. For three days I did my best, but could not relieve him. On the fourth day I found him a corpse. I was very poorly myself. I fear there was little hope in his death. His pains were too violent to allow of much being said to him, or of his attending to the little said. Seeing his case to be hopeless, I spoke strongly to him on the last day. The effect of this none but the Searcher of hearts can know.

"Here we have peace, but there is war between the natives in the Bay of Plenty and those at the Wairoa on the western coast. Some of our people here have joined the latter. The war has originated about their land claims —a fruitful source of evil.

"The result of my present illness is known only to Him, at the foot of whose throne I wish to lie passive, clothed with deep humility. There is much nervous excitement in the system. At present I can do but little. This week I hope to examine and instruct daily three elderly candidates, whom I hope to baptize next Sunday. My spirits are depressed, but the Lord deals very graciously with me. How much I need the comfort of an experienced Christian brother! O for faith to believe that the Lord Jesus will

be everything to me! O HOW NECESSARY IS AN ASSURANCE OF FAITH! I have often urged it in my preaching to natives and Europeans. If again restored, I shall enforce it yet more strongly. Pray for me, and write to me as soon as you receive this. I shall write again, when I see how it is likely to go with me. My devoted wife joins with me in best Christian love to Mrs. Coleman and yourself.—I remain, as ever, my dear sir, yours faithfully and affectionately, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
Oct. 17, 1856.

"MY VERY DEAR FRIEND,—Tractarianism does not press upon its votaries that holy observance of the Sabbath which the spirit of the Gospel does. Of this we some years ago had a development. Blessed be God, that holy observance of the Lord's day does not in God's children arise from a spirit of bondage! Alas, what will become of England should the continental Sabbath be finally introduced! Should England be thus overcome, let the Queen look to her crown. Alas for England, should her governors cast God's Sabbath behind them, and cease to recognise Him as THEIR Governor!

"*October 20th.*—I began this letter the day after my return from visiting two of our old stations, Keri Keri and Tepuna. My dear wife accompanied me. We left on the 3d instant. On the 4th I met the people. Sixteen candidates for the Holy Communion presented themselves, and one adult for baptism. On the Sunday the Sacraments were administered in the morning in Maori; communi-

cants in all, native and European, twenty-three. In the evening I read prayers and preached in English. On the Monday Mr. King came for us in his boat, and after meeting the natives we accompanied him to Tepuna. On the 7th our meetings commenced with the natives, and continued daily until the Sabbath. On the Sabbath three adults and a child were baptized, and the Holy Sacrament administered to seventeen natives and six Europeans. In the afternoon I read prayers and preached in English. On the Monday some of the people came to take leave of us, and on the Tuesday, the 14th, we left for Keri Keri, and were five hours on the water pulling against a head wind. This I should not have attempted but for a previous engagement to marry at Keri Keri a European couple. When we arrived, to our mortification we found they had not come. We however stayed with Sophia for the night, and the next morning the bridal party arrived. The ceremony was performed, and we returned home. But I had caught cold in the boat and returned home very unwell. The day following was set apart for writing English letters, but from being poorly, and from numerous interruptions I was obliged to desist. Our visit to these stations was a pleasant, and, I humbly hope, a profitable one to the poor natives. Since our last visit in that direction, a few of the people seemed to possess clearer and more simple views of salvation by faith in Christ. These views have stimulated them to do what good they can among their neighbours. The late Mr. King was a spiritually-minded man, and his simple and spiritual mode of teaching is not forgotten. At Waimate we have a congregation

of upwards of 200. Half of them are communicants, and many of them appear to possess a simple, saving faith in Jesus. But they do not advance in the divine life as we wish them to do. About three months ago I preached a missionary sermon to them, wherein was given an outline of the commencement and advance of the Church Missionary Society. This was done on the Sunday previous to the Sacrament, and notice given that the offertory collection would be given over to the Society. £13 were collected, and £2 given from their church fund, making together the sum of £15. At Kaikohe the same steps were taken, £14 were collected, and £10 given from their church fund, making in all the sum of £24. In both cases the natives subscribed according to their ability, and some of them beyond their ability.

"The congregation of Kaikohe has increased in number during the last year. The late Heke's people now attend public service, and three of them partook of the Holy Communion last time. At Otaua, about ten miles south-west of Kaikohe, the congregation has diminished, some of the people having been induced by a heathen chief to join him in his depredations, which led to a war. About twenty of them, communicants however, continued to hold on. This congregation has been reduced to about forty. At Mangakahia several have fallen away and become dead and careless. Last Communion we had only between fifty and sixty communicants. Worldly-mindedness has much increased among the natives for some time, and those who hold on in their profession have lost much of that simplicity of mind which they formerly possessed.

"At Matauri, on the coast, about half way between the Bay and Wangaroa, we have a congregation of about eighty natives. The communicants are about thirty. This place I have usually visited in connexion with Tepuna. But for the last two months they have quarrelled among themselves, and some have fallen in battle. As soon as they shall have settled down into quiet, I hope to be able to visit them again. My nerves would scarcely allow me to visit them during their hostilities.

"Never did I value missionary work as much as now. I trust the Lord will yet enable me to preach His blessed Gospel to the poor natives. O what a privilege, to be allowed to live to the glory of God on earth! Every opportunity given to show forth His praise gives pleasure.

"I never expect to be as well again as I have been, but my medical adviser tells me that I may look forward to some years of usefulness. The ever blessed God knows what is best for me. My dear devoted wife joins with me in our best love to Mrs. Coleman and yourself.—I remain, yours faithfully and affectionately in the Gospel,

"RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
Jan. 8, 1857.

"MY DEAR, EVER RESPECTED, AND BELOVED FRIEND,—The copy of your farewell address to the parishioners of Ventnor I received this morning. Most deeply and sincerely do I sympathize with you on your separation from your people. How short the time now appears since you first visited me at Woodrow Farm. For that visit may the Lord ever

make me thankful! That visit was one of my greatest blessings. But alas, how unthankful and unholy my life has been! It is now nearly thirty-two years since I landed in this country; but O how unprofitable, how *very* little I have done for the Lord Jesus! Alas, how little I have lived to the glory of His name! And yet the Lord has not, I trust, withdrawn His lovingkindness from me. What a monument of forbearing mercy!

"I am even better than when I last wrote; nevertheless a change may not be far distant; we may very soon meet at the feet of Him who redeemed us with His own blood. My nerves are bad, and every little thing produces an unpleasant, and sometimes a painful, excitement.

"In happy England you have a host of tried Christian friends with whom to hold communion. There you have the privilege of building each other up in the faith of Christ—of bearing each other's burdens, and comforting each other in affliction. Here, at Waimate, such friends and associates are not to be found, nor in the neighbourhood. The standard of Christianity is very low in this country, both among the Europeans and among the natives. If the standard were higher among us, it might be higher among the natives. The Society is urging a native ministry upon us. I have little hope under that head. I never met with natives more advanced in Christianity than some of the people of Kaikohe, and although I doubt not their sterling piety, and their being in a state of salvation, yet there is a want of stability in the time of trial.

"At this place I cannot perceive any advance towards the good, but this Christmas we have had much retrograde

towards the evil. Last Sunday we had but seventy communicants at the native Communion, whereas we should have had at least a hundred. At Kaikohe, a fortnight previously, we had, if I remember right, 107. The state of the natives of *this* place gives my weak mind much pain. Waimate has suffered much from changes. O for more earnestness! O for an outpouring of the Spirit from on high! In one part of Waimate there has been much drunkenness this Christmas. They were a fallen party. Since I have been here, many of them appeared to be coming round, and became pretty regular in their attendance at church. They have now sunk lower than ever. They had suffered a trading European to hang himself upon them, and much ardent spirits have been introduced among them. It is reported that a hogshead of spirits was brought in in one cask. Alas, how much evil such a man is capable of doing!

"God has given me *a great* blessing in my present wife. Nevertheless it is the desire of my heart to live on the very threshold of eternity. Mrs. Matthews and four of her children are with us. She unites with my dear wife and myself in Christian love to yourself and Mrs. Coleman.—I remain, yours faithfully and affectionately,

"RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
July 21, 1857.

"MY VERY DEAR FRIEND,—Since I wrote to you on the receipt of the copy of your farewell address to your congregation at Ventnor, this is my third attempt to write

again. I felt a difficulty, not knowing but that you might have entered into rest. I hope now to be able to conclude a short letter.

"Next to my beloved parents you have been my best earthly friend, therefore it is natural that I should be desirous to know the state of your health, but I cannot derive that knowledge from any one but yourself.

"It is now many years ago that you first visited me at Woodrow, when you were made the instrument of directing my tottering and faltering steps to the paths of peace. From that period your friendship has been persevering, steady, and kind. And as at its beginning, so in its continuance, it has been a great assistance to me; especially it was an encouragement and stimulation to me and my dear family, in the various trials we had to contend with in the formation and the prosecution of this mission. Please do let me hear from you, or of you, on the receipt of this letter.

"Through the goodness of the ever blessed God I have been enabled to go through my duties better this year than the last. We were nearly seven weeks from home on an official visit to the district of Kaitaia, to administer the Lord's Supper at various places. On our return the same duties lay before me in my own district, and I was enabled to fulfil them. And after having travelled over the country and about the country from the North Cape, and south as far as Mangakahia, I returned home without any diminution of strength. My health is now better than it was a year ago, and seems to me to improve. Ere this, eighteen months ago, I expected to have left this wicked

and turbulent world, but the Lord continues me in His glorious work. As my spiritual health and strength increase, so does my bodily; and I trust God has given me a sincere desire to devote *all* to His service, to be spent to His glory.

"From Kaitaia to the North Cape my journey was interesting, and I hope to be able, if duty requires, to visit those parts again next summer. O how wonderful that God should see fit to allow a poor sinner, so helpless and worthless, to be thus employed at my time of life. It is often my wish, and sometimes my prayer, should it be the will of the ever blessed God, that I may cease to work and live when His time shall come. It would be painful to me to be a useless burden to the Church of God. With our united best Christian love to Mrs. Coleman and yourself,—I remain, yours faithfully and affectionately,

"Richard Davis."

"12*th February* 1857.—O how thankful I ought to be for the goodness of the Lord! But, alas! never was a sinner more rebellious. O God, command my heart. My grandson Earnest was brought home this morning in an alarming state. On his way to the Awanui his horse took fright, and threw him. The wheel of the dray passed over his body, but through the wonderful providence of God without his receiving material injury. The dray had four tons on it!!!

"15*th February*.—Preached to a very large congregation. 214 natives partook of the Lord's Supper. Preached in the evening to a large congregation. Thus the Lord sup-

ported his unworthy servant, and carried him through the duties he had so much feared. O Lord, unworthy as I am, Thou hast answered my prayer.

"16*th February.*—And now, O Lord, prepare me for my journey to the far north. In mercy direct and protect me therein. Grant that it may be the means of extending Thy kingdom and exalt the glory of Thy name.

"19*th February.*—Saw the mirage as we neared a solitary rock on the desolate coast called Arai (hindrance), because it hindered the passage there at high-water in a heavy sea. I had for some time observed what I believed to be the mirage. When we approached the rock, it was clearly seen by all the party, increased by several from Ahipara. A woman, on horseback, was about a mile before us. As she neared the rock, a mist arose from the sea, and the sun shone brightly. Between the woman and the sand-bank we saw a beautiful mirror of smooth water, in which the shadows of the bank and rock were distinctly visible. The sun was very hot and fiery. The fish on this coast are wonderfully abundant.

"*Sunday*, 22*d February.*—In the morning I administered the sacrament to fifty-eight natives, who paid great attention to the sermon. In the afternoon I read prayers, and baptized two children. In the evening the teachers who accompanied us took the duty. We afterwards spent an interesting interval with some young men in front of our tent. This has been a day of distinguished mercy, in which much religious instruction has been imparted. May the ever blessed God grant His blessing! O for a heart filled with gratitude and love!

"18*th March*.—I arrived safely at Waimate. O for gratitude to the ever blessed God! We went out and have come in without the slightest accident. It was a journey abounding in mercy and fraught with blessings. I pray for a thankful heart. All my wishes have been fulfilled.

"19*th September*.—I administered the Lord's Supper to twenty-four natives from Tepuna, eleven from the Ti, and six Europeans. The state of the natives is very gratifying. O that God may be glorified in them and by them!

"8*th November*.—Preached from Romans xii. 1, 2. May the Lord bless what has been said to the souls of the natives! O Lord, make me thankful for my blessed situation as a Christian teacher. I thank Thee, O God, for giving me these blessed duties. Enable me to fulfil them to the glory of Thy name."—*Journal*.

"Waimate, Bay of Islands,
8*th July* 1858.

"My very dear Friend,—My present field of labour is very extensive. My district comprehends five congregations besides the Waimate one, to all which I administer the Lord's Supper. They have been reduced to that number by bringing two congregations into one at two places. I hope to add two other congregations before the close of 1858. My European congregation have put up a good organ in the Waimate Church. This congregation is composed chiefly of our children and children's children, and of those who in some way or another have been connected with the mission. The number of the congregation is between fifty and sixty, and of communicants twenty-

six. For this congregation I have to prepare an English sermon every week, which I find a blessing to my soul.

"In reply to your questions, Mrs. Matthews and Mrs. Puckey are stationed at Kaitaia, both, I trust, on the road to heaven. The Rev. Joseph Matthews is a pious, devoted missionary. His system is a good one, and works well. He meets his teachers every Saturday. They number from twelve to eighteen. If I ever experienced the power of a divine unction, it was once in that teacher's meeting. Serena and her husband, Mr. Butt, a nephew of the late Mrs. Sherwood, have lately been removed from Nelson, where they had resided from the commencement of that town. They had been very persevering in erecting a new church, a parsonage, and I believe a school-house. He is a sound evangelical preacher. They feel their removal most acutely. I have divided my land among my children, having allotted a portion to each. O Lord Jesus Christ, bless them all with Thy richest blessings. MAY NONE BE MISSING AT THY RIGHT HAND!

"The latest *Record* paper has reached Waimate within three months from the day of publication. This paper gives a general knowledge of things, which could not otherwise be obtained in this country. It gives no quarter where the Divine Word gives none. It sounds a note of alarm, which should be heard at the very ends of the earth. It is a most valuable publication.

"I wish for your opinion on the following question: Is not the Indian insurrection a continuation of the sixth vial, which for some time has been poured out upon the Moslem dynasties, and seems now transferred to the plains

of India? The followers of Mahomet originated the revolt. May not the kings of the East be the powers and people of India? If so, this alarming catastrophe may lead to blessed results. The once godless Government of India may become Christianized. The national sins of England are very alarming. Will not a just God visit our highly privileged country for her national transgressions?

"The natives of this country are in a state of excitement, quarrelling among themselves about the boundaries of their lands. At Kaikohe there is some unpleasantness. Kaikohe is a district of rich land,—by far the richest land I have seen in New Zealand. It is now to be opened for sale to the Government. This unpleasantness will, I fear, be detrimental to the progress of the Gospel in Kaikohe. In Auckland there are many active Christians, but those most advanced in the divine life belong not to our Church.

"My constitutional health is good, and I never felt more real comfort in my labour than of late. But a saddened heart has done much to break down my nervous system. Every little excitement affects me more or less. But I find prayer and the promises united an effectual antidote. Thus graciously the ever blessed God deals with His unworthy servant. The war, the land question, and heavy family afflictions, have made me nervous, and since my illness two years ago, excitement affects the head. With our best Christian love to dear Mrs. Coleman and yourself,—I remain, my dear sir, yours faithfully and affectionately,

"Richard Davis."

"11*th January* 1858.—Much excitement in the expec-

tation of, and preparation for, the Governor. A large cavalcade of one hundred horsemen, English and natives, went out to meet him. After the levee, the Governor heard what the natives had to say, and then delivered a short address, all to the point. The meeting was good, and satisfactory to all parties. At five P.M. a public dinner was given in the lecture-room. In returning thanks, the Governor spoke of the courage and perseverance of the first missionaries. This was one of the most pleasant days I have spent for some time.

"13*th January.*—Many natives called, all well pleased with the Governor.

"14*th January.*—The Governor and Mrs. Browne came to see the church and hear the organ.

"18*th January.*—O God, the last has been a year of sparing mercy! How justly mightest Thou have cut me down as a cumberer of the ground! How unworthy of Thy goodness! My sixty-eighth year on earth closes this day. O that I may live this year to Thy glory!

"3*d June.*—How much I have erred through life in not having sought seriously and perseveringly for the attainment of THE FAITH OF ASSURANCE, a clear knowledge of Christ as my own Saviour, and a more full comprehension of the nature of His fulness! Lord, how ought I to be filled with shame and confusion of face! Permit me to lie low before Thee, clothed with deep humility. In mercy bless me with a sense of Thy presence.

"31*st December.*—Thus we are now brought to the conclusion of another year. Alas! what have I done, or rather, what has the grace of God accomplished by my

instrumentality? Personally it has been a very gracious year. O for overwhelming gratitude and love to God for His great and many mercies! Mercies of various kinds have compassed me about during this year. I do hope that His goodness has enabled me to grow in grace."—*Journal.*

"WAIMATE, BAY OF ISLANDS,
July 8, 1859.

"MY VERY DEAR, KIND FRIEND,—At our last Communion at this place we had seventy-four natives and twenty-six Europeans. A war excitement reduced the number of our native communicants. At Kaikohe, the Sunday previous, I had ninety-eight communicants, although the weather was VERY rough and wet. At Matauri, the Sunday after the Waimate Communion, I had forty-nine communicants; and at Tepuna, the Sunday following, fifty-one. There is an OUTWARD movement among the natives generally. May the Lord accompany it with the inward and spiritual grace! On our return home I had to examine natives for confirmation, which took place on the 8th of June. We had a very pleasant season with the bishop. His lordship passed on from hence to Kaitaia.

"Our first synod has been held this autumn at Wellington. During the Convention, Archdeacon W. Williams was consecrated to the See of Waiapa. This gives much satisfaction and pleasure to us all. I doubt not but a blessing will attend it. I have not yet seen the proceedings of the Convention in a tangible form. I believe the lay members rendered good service. I can only hope and

pray that it may prove a sanctified means for the extension of the Church of God in this distant part of the world.

"At Waimate we have formed ourselves into a parish, and commenced a fund; but my parishioners object to its being nominated, at least for the present, an endowment fund. They are very fearful of the leaven of Tractarianism, and therefore prefer a private endowment. This, I learn, will be anti-conventional, as they allow of no private endowments. On this question we shall ultimately be guided by the opinion which may be formed of the conventional laws. During next summer we are to have a diocesan meeting in Auckland, when the nature of the laws will be discussed, brought out, and put in working order. I have written to the Church Missionary Society to inform them of what we have done, and that they may expect to be officially written to on the subject. We wish to ascertain from them whether they are willing to give over the church and glebe, and upon what terms. I am not very well, and I may not be long in this vale of death. The Heke war made a considerable pull upon me. Next came the distracting land question; then heavy family affliction; the death of my wife followed; immediately after the measles and hooping-cough broke out among the natives. For a long time I had, in my solitary situation, to do with the sick, the dying, and the dead, from day to day, until I sunk under it, and I had to remove from Kaikohe. I, however, was enabled soon to rally again, and to proceed as usual. But the malady, which appeared subdued, was not eradicated. During the last year it has again manifested itself. Giddiness in the head, produced

first from indigestion, and now, my medical adviser tells me, from congestion. Cupping relieves, but the relief given is only temporary. This has been given up. The ever-blessed God deals very graciously with me. ALL IS WELL, ALL IS RIGHT, IN JESUS. Jesus and redemption are all I wish to think or speak about. O for a clearer knowledge of the infinite love of God as manifested in redemption! Strange to say, and contrary to the expectation of all parties, my dear devoted wife has given me a son. He is now a FINE boy, nearly eighteen months old. We called him John King, after the name of his humble, devoted grandfather. It is with much pleasure that we learn from time to time what the ever-blessed God is doing for the extension of His kingdom in America, in Great Britain, and in various parts of the world. Surely the day of the Lord is at hand. At Waimate our young people have established a Mutual Improvement Association, to which we have now attached a weekly prayer-meeting, which is well attended, and I hope much from it. The association is formed of the missionaries' children—the Kings, the Williamses, the Davises, the Clarkes, and the Kemps. Mr. J. W. King gave the first lecture, 'Man before the Fall, and Man after the Fall.' My son James gave the next, 'Electricity.' Edward Williams, my son-in-law, followed —subject, 'Mutual Improvement.' James Kemp, another son-in-law, came next—subject, 'The Human Mind.' The last lecture was given by Mr. Henry Williams, third son of the archdeacon—subject, 'Geology.' They are getting up a library of books containing useful knowledge, as they can procure the means.

"I have just had pleasing news from Kaikohe. Pray for us, my dear friends, that the Spirit of the Lord may be poured out upon us—upon both Europeans and natives. Since I began this letter, I have learned that the bishop has invited Mr. Matthews to Auckland for priest's orders. I suppose he saw, in his late visit, that both the archdeacon and myself were well worn, and therefore saw the necessity of relieving us from the northern journeys. When I have visited that district, and administered the Lord's Supper at Kaitaia and the Cape, we have had about three hundred communicants. When the sacrament can be administered at the respective villages, I expect the number of communicants will be doubled. Moreover, when five or six hundred people met together at Kaitaia, there was too much excitement among them, and the things of the world were too much spoken of by them, and not the things of Christ. My dear wife unites with me in best Christian love to Mrs. Coleman and yourself.—I remain, my dear sir, yours respectfully and affectionately,

"RICHARD DAVIS."

"18*th January* 1859.—This day I close my sixty-ninth year. I pray for grace to begin this year, which brings me to the age of man, in newness of life and renewed self-devotion to Thee. May this be a year specially dedicated to the service of the ever-blessed God. O Lord, draw all my soul unto Thee! 'Whom have I in heaven but Thee, and there is none upon earth I desire besides Thee. My heart and my flesh fail, but Thou art the strength of my heart, and my portion for ever.' Enable me in Christ to live in

humble, self-debasing love to Thee, love ever burning, ever increasing.

"9*th February* 1859.—The thermometer stood in the dining-room at 78, in the verandah at 90, and in the sun 128.

"10*th June* 1859.—O for sincere repentance and deep humiliation of soul before God continually. These seem necessary, not for my salvation, but to keep me in my proper place before the throne of the ever-blessed God. How unprofitable my life has been to what it might have been! I have not improved my talents as I might have done. Yet I have been spared, a miracle of the forbearance of the blessed God. I dare not doubt His forgiveness, but I cannot forgive myself.

"30*th August* 1859.—Last night the southern lights appeared in brightness like twilight, from south by east to south-west. At first the colour was pale pink. In the south-west a coruscation of a pink colour rose 45 degrees. It was very faint. A rough night. Barometer this morning 28·55.

"2*d September* 1859.—The southern lights awfully grand, extending nearly to south-west, and a point or two from south to east, and from the horizon nearly vertical over head. Colour a light fiery scarlet.

"27*th December* 1859.—Spent a pleasant day at Swarraton with all my children. Including sons-in-law and grandchildren we numbered fifty-two, three sons-in-law and sixteen grandchildren being absent. How wonderful the forbearing mercy of God to such a sinner! I felt my ingratitude, and mourned over the insensibility of my heart.

May I meet them all in heaven! O my God, I thank Thee for this unexpected mercy in meeting all my dear children once more. O bless my dear children."—*Journal.*

"WAIMATE, BAY OF ISLANDS,
1*st November* 1860.

"MY DEAREST MARY ANN,—We all need quickening grace, and this is freely bestowed upon ALL who seek for it with their WHOLE hearts. Jesus does not love, yea, cannot love, a divided heart, and our hearts are divided when Jesus does not reign supreme within, directing every thought and word. Three things are necessary to form the established Christian character: 1. THE FULL ASSURANCE OF UNDERSTANDING. This means a clear, comprehensive, and soul-establishing acquaintance with divine truth. This can only be obtained by READING, MEDITATION, and PRAYER. 2. THE FULL ASSURANCE OF FAITH. By this we understand a strong, settled, unwavering conviction of the truth of the Gospel. 3. THE FULL ASSURANCE OF HOPE. These three assurances are intimately connected with each other, and one rises out of the other. If we use the means diligently and with perseverance to obtain the first, the Holy Spirit will not fail to lead us on to the attainment of the other two. If you would be easy in your mind, you MUST set apart a portion of every day for reading the Scriptures, meditating on them, and prayer. The ever-blessed God cannot bless us unless we thus open our mouths to receive the blessing, and He has commanded us to open them WIDE that He might fill them. Set light books aside. They feed the

mind, but not the soul. READ, and persevere to READ the Bible, until you love it far above all other books. The Gospels are most profitable to read, because they bring before us the character of Jesus. View Him in His birth. View Him in His unbounded and unwearied labours of love. View Him eating the Passover with His disciples. View Him in the garden, before the Jewish rulers, before Pilate, on the cross, after His resurrection, and in His triumphant ascension to glory. View Him in the character He now sustains towards us. Contemplate the indissoluble bonds by which believers are eternally united to Him. This, my dear child, will warm your heart with love, lift your soul to heaven, and fix your affections on things above.

"My constitutional health is as good as it has been for the last five years. But I have a general weakness. My limbs are weak. And my head is frequently affected with giddiness. My time may not be long. I do not think it will. The Lord's time is best. His will be done. I have had little pleasure of life for the last eight years. My dear wife is most kind and attentive to me. She unites with me in kindest love and affection to you and to all.—I remain, your ever affectionate father,

"RICHARD DAVIS.

"To Mrs. MATTHEWS, Kaitaia."

"WAIMATE, BAY OF ISLANDS,
February 14, 1861.

"MY VERY DEAR SIR,—The Governor's war with the natives is MUCH, VERY MUCH to be lamented. The Governor himself is, I believe, a kind-hearted, humane man. We

hailed with pleasure such a person as Governor. But his advisers in the war question led him astray. Right is considered to be on the side of the Maoris by most right-minded men. The land in dispute was purchased by that root of evil called the New Zealand Company, and awarded to them by Commissioner Spain, but disputed by the natives. The question was raised in Governor Fitzroy's time, but he did not take it up, and it remained quiet. It was again raised in Governor Gray's time, but he saw the difficulties, and it again fell to the ground. With Governor Browne the agitators have been but too successful. Wm. King's right is considered a just one by all impartial people, who have taken the trouble to examine the question. When and how the question will end is very uncertain. I think the Maoris will not give up the point but with their lives. The extreme bravery of the natives appears to have drawn forth the sympathy of the officer in command. It is reported that Colonel Wynyard is to be our new Governor. This, I hope, may prove true. The natives of the north are at present quiet, but they condemn the proceedings of the Governor. They argue thus : 'There is a law-court to which the Governor directed us to bring our cases in order that they might be adjusted in quietness and equity. Why did not the Governor bring his case with W. King before the court before he resorted to war ? If this had been done, and King proved to be in the wrong, and remained stubborn afterwards, then the war would have been a correct one.' This I consider sound reasoning. Many of our people attended the large meeting held in Auckland just after the commencement of the war, but they returned

dissatisfied. They said they could not understand the Governor—that he should have called them together before he began the war. That meeting was an expensive one, but it proved a failure. A growing sympathy for King is to be pretty clearly seen, and if some steps to restore peace be not soon taken, England may have to furnish more troops. The colony is already ruined, and it will be a long time before it will be in the position it was before the war.

"The war was commenced by the Europeans in a harsh manner, and with a feeling of contempt towards their foe. This exasperated the natives, and led some of them to commit atrocities, which were, I believe, condemned by their own body. We have among us a deadly and growing evil, which is drunkenness. Within the last year it has *much* increased at Kaikohe, and made sad havoc among the professing Christians—this is in reality a worse evil than the war.

"In September last I had an attack of acute rheumatism, which confined me to my bed for a fortnight. I felt it to be a profitable season. Since my recovery I have felt better than usual, and, unworthy as I am, I have been enabled to go on with the blessed work. I am glad to learn that you are engaged in a revision of the Book of Psalms in the evening of your days, and hope you may be spared to see it completed.

"Our dear little boy, the child of my old age, has been recently brought down to the gates of death by the New Zealand fever, but I thank God he is now much better, but still weak. The fever is a bad one, and has been very prevalent, especially among the children.

"We hear good accounts from the Bishop of Kaiapu. A stir in the right direction has been made among his natives. I hope it will prove to be the work of the Holy Ghost. The bishop is a worthy character. With our united Christian love to Mrs. Coleman and yourself,—I remain, my very dear sir, yours faithfully and affectionately, RICHARD DAVIS."

"WAIMATE, BAY OF ISLANDS,
22*d May* 1861.

"MY DEAR WILLIAM,—It is not enough for us to KNOW that we are saved by grace. If we would be happy in God we must REJOICE that it is by grace. We are sordid Christians. We are, as it were, sinners scarcely half awake to our real danger. We only HOPE to be saved. We do not REJOICE in our salvation. Why is it so with us? Because we do not LIVE the Gospel. We do not WALK according to the Gospel. We do not KNOW Christ. Therefore, we do not LOVE Him. If we loved Christ, we should not fail to keep His commandments. All the regenerate are called to be labourers in the Lord's vineyard. There can be no idlers there. Then, what of us who are actually receiving, in addition, our maintenance, in order that our WHOLE TIME AND TALENTS should be SOLELY devoted to the extension of Christ's kingdom? There is a text in the Bible, which has alarmed me more than once: 'Cursed is he that doeth the work of the Lord deceitfully,' that is, unfaithfully. Who will be so miserable as the unfaithful missionary in the regions of despair? Alas! if there were not such gracious promises of mercy made to

backsliders, what would become of us? I have lately had some gracious glimmerings of the salvation of God. To obtain a knowledge of the glories of redemption we must walk in the Spirit continually—read much—meditate much—and continue instant in prayer. Do not think this too much. It is according to Scripture, and fully manifest in the lives of the devoted children of God. They live the Gospel, and enjoy the Gospel.

"The day of the Lord may be very near to come. A great crisis is at hand. Let us see that our lamps burn bright, and that our vessels be well replenished with an inextinguishable store of oil.

"Drunkenness is rife at Kaikohe, and is doing its work. Alas, how far some of these natives have gone in the Divine life! How fair at one time was their appearance! What a call for self-examination! Well may we tremble and fear.—Your affectionate father, RICHARD DAVIS.

"Mr. PUCKEY, Missionary at Kaitaia."

"WAIMATE, BAY OF ISLANDS,
June 1861.

"MY DEAR JOSEPH,—In order to prepare wheat even of the best quality for use, it must be winnowed and purged from chaff and other evil qualities. The Christian needs a similar process to prepare him for the Master's use. 'The vessels of the Lord must be holy.' TEMPTATION, AFFLICTION, and PERSECUTION were considered by Luther the necessary ingredients to form the ministerial character. TEMPTATIONS are winnowing seasons to the Christian. Were it not for such seasons, we should be almost sure to

mix chaff with what we do, or leave our work only half done. TEMPTATIONS alarm and rouse the soul to diligence —diligence in searching the Scriptures—diligence in prayer—diligence in watchfulness. They bring the soul to its right place, the foot of the cross, lead the soul to see its own helplessness, and to look for protection and assistance where only it is to be found. In our privacy we must be qualified to resist temptation. Without prayer and prayerful reliance upon Christ we must fall. Private prayer is as essential to the sustentation of our souls, as food is to the nutrition of our bodies, and to make us efficient Christians must be as regularly resorted to. TEMPTATIONS are generally good omens. Satan would not endeavour to affright us from our duties, or to alarm us in them, if our duties endangered not his kingdom. Nor would the ever-blessed God permit us to be thus tempted if He did not see it necessary, in order to drive us from our own resources, and compel us to seek our all from Him. He has provided largely for us. He has provided for every emergency. And if we discern not His sovereign grace, He experimentally teaches us by humiliation, that all our supplies and all our succours come from Him SOLELY and EXCLUSIVELY.

"Should war commence with the Waikato, where and when will it end? Our settlers should be prepared for the consequences. However powerful, Government may not effect their object. The natives will not stand to be annihilated. They can exist where our troops will starve, and will go where the troops cannot follow them. We know the war at Taranaki was unjust, and rejoice that

the natives have had friends to plead their cause. That war has closed, and all agitation on behalf of the natives should now cease. The Waikato tribe may have cause to complain, but, if weighed in the balances, would be found wanting. I believe nothing would bring the natives under a state of discipline so effectually as true Christianity. Let the Spirit be poured out from on high, the natives would soon become loyal subjects and peaceful neighbours. With those settlers I can have no sympathy, who wish the natives to be shot down, that they may obtain possession of their lands. But there is a class of settlers who deserve our sympathy, as well as the troops who have been brought here to subdue the natives. OUR natives profess much loyalty. May they retain it. In some of them I have little confidence.

"Give our very best love to Mary Ann, and Matilda, and William, and all the dear children.—I remain, yours faithfully and affectionately, RICHARD DAVIS.

"To Rev. JOSEPH MATTHEWS."

"WAIMATE, BAY OF ISLANDS,
13*th August* 1861.

"MY DEAR JOSEPH,—You and I have imbibed our religious knowledge too much from lateral sources. We have read sound divinity, and studied the experience of others, for our support in affliction, temptation, and spiritual difficulties. From the instruction and experience of others we have often found support. Nor have we, I trust, omitted persevering prayer and the study of the Divine Word. In this second-hand way we have had to pay dear

for what free grace has enabled us to obtain in the use of such means. Whereas we ought first of all to have gone to the foot of the throne, and persevered in immediate prayer to God for that spiritual strength, relief, and deliverance, which we felt we needed. Had we done this, the object would have been obtained immediately from the hand of our heavenly Father, and relief thus obtained would have come with greater power into our souls, and would have made an impression never to be obliterated. We have sought after religious knowledge too much in reading the works of good men, and too little from the Word of God. We have followed Christ as He shone in the character of others, more than we have followed Him as seen in the Word and manifested by the Spirit. Therefore we are in a state likely to be bewildered by temptation. This, I believe, is the reason why the natives rise no higher in the scale of Christianity. They receive the knowledge thereof from us, and seek it too much from us, and too little from Christ. This is an evil which I hope by Divine aid to rectify in future. I find that persevering, devout, and unceasing prayer is necessary for me. The time in which we are living is one of deception, and the enemy has great power and influence over the unregenerate. Times still more fearful may not be long distant. O how necessary is it that we ministers should lift our voice as a trumpet! Kaikohe is sunk in drunkenness. With a father's best affection to Mary Ann,—I remain, yours faithfully and affectionately, RICHARD DAVIS.

"To Rev. JOSEPH MATTHEWS."

"Waimate, Bay of Islands,
6th December 1861.

"My dearest Matilda,—Your fifth letter came to hand to-day. How thankful I am for your letters at all times!

—— appears never to have thought seriously of religion until death stared her in the face. How sad to live in such a state! how extremely dangerous! This is not the only state of danger in which poor sinners live. None are in a more dangerous state, none are more nigh to a miserable eternity, than the almost Christian and the barren professor. There are also a GREAT NUMBER of professedly evangelical Christians, whose state is of a most uncertain character. Their lives are moral, their conversation correct, but they remain selfish. They are not prepared to forsake all their own wishes and desires for Christ's sake. The first thing to be forsaken for Christ's sake is SELF. This object once accomplished, our way to heaven will become smooth and even. Without this reality profession is vain. I am quite sure that a selfish Christian is not to be found in the true Church of God. The language of every Christian is, 'Not unto us,' etc. They esteem other better than themselves. They have the mind of Christ, because they are one with Him. Alas, what will become of innumerable professors around us! We missionaries are in a dangerous state from our awful responsibility. Alas, how have our time and talents been used! How much they have been misused! None require so much self-examination as we ourselves. I have often thought, when I have mourned over the apathy and ignorance of the natives, that the root of the evil may be in us. Our children know

the nature of Christianity, but how many among them are like Christ, and reflect His image? Knowledge is vain, 'Those who have not the spirit or mind of Christ are none of His.'

"With our best love to yourself and the dear children, —I remain, your ever affectionate father,

"RICHARD DAVIS.

"To Mrs. PUCKEY, Kaitaia."

"WAIMATE, BAY OF ISLANDS, *Dec.* 8, 1861.

"MY DEAR JOSEPH,—I have much to do, but I scarcely do anything to my own satisfaction. The fever adds to our labours, and to the weight of our responsibility. I am to visit all the fever patients around us, and to give them a word of advice in their season of affliction. But I am seldom satisfied with the manner in which that instruction is given, or in which it is received. I sometimes feel a little liberty in preaching to the natives. The native service is my best service. The European service I do not much enjoy. And I perceive little fruit of a satisfactory character from either. This state of things weighs upon my spirits. There is a sinful fault somewhere, or the fruits of the Spirit would be manifest. Is the fault in me or in my congregations? I fear my labours partake too much of an official character, and too little of that which is earnest and spiritual. I am not satisfied with the religious proficiency of myself, or of those around me. We appear religious before men, but I fear we fall far short in the eyes of a heart-searching God. The fruits of the Spirit do not manifest themselves as they ought. The Spirit of

Christ is seldom seen, when it ought to be most conspicuous. Our religious profession, being barren, does not produce the fruits of love, meekness, and humility. It does not bring forth in us the mind of Christ, and we do little to promote the glory of God. The little light we have does not shine with brightness, nor do our good works glorify our Father which is in heaven. May the Lord have mercy upon us!

"Nearly the whole male population have taken to drinking, and appear to see no evil in it. I was told the other day that they could preach more clearly from being under the influence of liquor. I replied, that herein the devil was transformed into an angel of light. Some of the professors of religion at Kaikohe are in a most awful state. At Waimate, things look somewhat brighter, but all is bad. I must cast in my lot with them, and in deep humility exclaim, 'God be merciful to us miserable sinners.' Had not Sir George Grey revised the present system, I know not to what it may have grown. The system carried on here has had a bad effect. One of the assessors told me the other day, wherever they went to hold a court, there they found the spirit bottle!!! May the Lord send speedy deliverance to the natives!

"With our best love to Mary Ann, and to Mr. and Mrs. Puckey, and to the families, and to all the dear children, —I remain, yours faithfully and affectionately,

"Richard Davis.

"To Rev. Joseph Matthews."

"31*st December* 1861.—This has been a year of great mercy, faithfulness, and truth. How gracious has been

the forbearance of the ever-blessed God to such a sinner, such a cumberer of the ground! O that, O my God, I could live WHOLLY to Thy glory!

"1*st January* 1862.—Now, Lord, take my heart, and let it be for ever closed to all but Thee. O my soul, strive for a stronger faith, for a clearer view of Jesus, for all deliverance from self, and for persevering prayer. Strive for purity and holiness, for a spirit of meekness, humility, patience, and patient endurance. Strive for all in the name of Jesus.

"18*th January* 1862.—This day I am seventy-two years of age. I thank Thee that I am still on praying ground. O Lord, destroy within me the power of sin. Perfect speedily all that concerns me. Prepare me to live to Thy glory. Lord, how graciously Thou hast dealt with me! My bodily health is so much better than it was this time last year. Lord, grant that my spiritual health may improve much this year! An inward intimation has been given me, that I may partake of Divine grace to any extent if I seek it diligently, and in the path of holiness. Lord, quicken my soul, and bless me with patient resignation. Above all, prepare me for Thy heavenly kingdom. I am an unworthy sinner, and shall never in myself be better."—*Journal.*

"WAIMATE, 7*th January* 1862.

"MY DEAR CHARLES,—The general state of New Zealand is not prosperous. There is a vast difference between the English Government and a colonial Government. Before the war, much dissatisfaction was expressed by the emi-

grants. They had been allured by glowing accounts of the country, and of the great advantages of becoming land-holders, etc., etc. On their arrival, they found the land not cleared for cultivation, and requiring a large outlay of capital to render it available. Very many returned in disgust, or migrated to the Australian colonies. When war broke out, hundreds of settlers abandoned the country. One thousand are reported in one month to have left Auckland. They who emigrate to New Zealand, little think to what labour and toil they expose themselves. Mechanics do well. Farming men and people of slender means encounter disappointment and vexation.

"Spirit-drinking is a growing evil, and a great hindrance to the cause of Christ. My district numbers about 400 communicants. Great deadness of spiritual feeling exists among them generally, from which a few are exempt. But I believe there is more genuine religion in our native converts, than is to be found in the same number of inhabitants of highly-privileged England. We require the quickening influences of the Divine Spirit. Until the Spirit shall be poured out from on high, the wilderness will not blossom. I trust prayer will continually be offered up for us, both for our people, and for ourselves. We all require Divine unction and quickening grace.

"At this station I have had to attend to what was formerly the duty of four missionaries. Alas! I have been able to do little over so large a stretch of country. Two years ago, I gave up one of the most interesting portions of my district. The journey was too heavy for me. My longest journey now is twenty-five miles. When the

candle of the Lord shines upon me, I get on well. But we have much to damp and chill our spirits. Precious faith! How precious is the gift of faith!

"God is pouring out His Spirit in various parts of the earth, and many sinners have been made partakers of the water of life, which flows from the throne of God and the Lamb. Upon the Church the spirit of love and union has been poured out, and the various denominational sects of evangelical Christians meet together in love. These, my dear Charles, are gracious days. I hope Stourton Caundle partakes of this graciousness. The time of universal holiness, that blessedness for which we daily pray, 'Thy kingdom come,' draweth near. The nations of the earth are fast ripening for judgment, for that crisis, which will usher in this blessedness. May WE be prepared! WE MUST BE WATCHFUL. Take heed to these two passages of Scripture: 'I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame' (Rev. xvi. 13-15). 'There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect' (Matt. xxiv. 24). To prepare us for trials we need union and communion with Christ. All God's children have union with Christ. Yet, many go

mourning all their days, and enjoy but little peace and joy in believing. To prepare for the coming crisis, communion with Christ is essential. We must know and recognise Christ as our individual Saviour. We must have intimate fellowship with Him. If we have not this fellowship, the fault is our own. To live in doubt of our acceptance with God, springs from defect of faith, and is productive of instability in the Christian walk and warfare. Who can estimate the blessings, or set a value on the riches, which the true believer possesses? He is one with Christ, and Christ one with him. He dwells in Christ, and Christ in Him. He is an heir of God, yea, a joint heir with Christ, of all the blessings he is capable of enjoying throughout an endless eternity. What a wonderful revelation of the love of the ever-blessed God was the gift of His only-begotten Son! While on earth, it is our duty and high privilege to make ourselves acquainted, under the divine tuition of the Holy Ghost, with the unsearchable riches of the LOVE of God, manifest in our redemption. The praying persevering Christian cannot ask too much, nor expect too confidently. 'Open thy mouth wide, and I will fill it' (Ps. lxxxi. 10). 'I bow my knees unto the Father of our Lord Jesus Christ, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God' (Eph. iii. 14, 17-19). The promises of God are all yea and amen in Christ Jesus.

"The remembrance of Stourton Caundle Sunday-school

will ever be dear to me. From your letter, I hope my feeble efforts have been blessed to some. Often have I thought of the dear children, and longed to know what had become of them. I thank God that the school is conducted on the same principles, and that one of my earliest scholars is now its principal teacher. May I not hope to meet some of these dear children in heaven? I am thankful to learn that so many attend the school. I trust your primary object is to lead them to Christ. You cannot fill a more important post than that of training the youthful mind, and storing it with Scriptural knowledge. Take care that the water with which you fill the pitchers be pure, and prayerfully trust to Jesus to turn the water into wine.

"Remember me MOST KINDLY to all my old neighbours. Tell them not to suffer themselves to be deluded by those who are promoting emigration to this country. Hundreds who are here would be glad to return, if they knew how. Let me know of their souls' welfare. Give my Christian love to them ALL. I shall always cherish an affectionate remembrance for them. As you have the means of grace in the parish, I trust many will savingly profit by that inestimable blessing, a faithfully preached Gospel, which to every one must be a savour of life unto life, or a savour of death unto death. How many of my old friends are walking with God? I hope none of them will go down into perdition.

"I am getting old, and cannot write so easily as formerly. But I hope my heart will grow warmer and warmer in the great work of God in New Zealand while it continues to beat. My Christian regards to yourself, your wife, and

your children, who, I trust, are ALL monuments of the love of God in Christ. Take care that not an hoof be left behind.—I remain, my dear Charles, faithfully and sincerely yours, RICHARD DAVIS.

"To Mr. CHARLES CROCKER,
Stourton Caundle."

"TEPUNA, *February* 25, 1862.

"MY DEAR SIR,—We came here last week. I met and examined the communicants, and on Sunday administered the Lord's Supper. We hope to return on the 27th.

"Since I last wrote Sir George Grey has arrived amongst us. He soon after visited the north. The Ngapuhi tribes gave him a flattering reception. The meeting was large at Waimate. He was received by the archdeacon and myself. I hope his policy will have the desired effect, but I am not sanguine. Mr. Clarke holds a high Government office as Civil Commissioner; his district embraces the whole of this end of the island. Under him a select party are to frame their own laws. This party is to be elected from among the various tribes. In addition there are district magistrates, and courts in which cases are to be decided by jury. And the pay of all the native officers will render it worth while that they should retain office. So far the system may work. But I fear the mass to be governed will be found refractory. Money has a controlling power over the native mind, but moral power will be only appreciated by a few, and those few will not be likely to require that power to be exercised upon them. The natives have been spoiled children from the beginning. The Governor's address to them at Waimate was of a

manly character, and I hoped much. But he has found things to be more complicated than he expected, and it is reported that he has been profuse in his promises and concessions. If this be true, he will only stave off the evil day. Up to this time I have cherished great confidence in his wisdom. It is but just to the natives, that he should first use conciliatory measures in his endeavours to settle the country. Should these measures even fail, I think Sir George will not go to war without mature consideration as to its ultimate results. Although not at war (if the reports are to be relied on), the Taranaki people are still hostile towards the European settlers. The Waikato tribes still adhere to the King movement, and to their own laws. The Governor has sent a resident magistrate to Waikato. He merely holds the office without the power of executing it. He has been ordered off by an armed band, but refused to go. Explanations have been entered into, and some apology, it is reported, was made, and it is alleged that the party was not sent by Tamikana, the prime minister. But, I think, they would not have done what they did if they had not been acquainted with his mind on the subject. It is a well-known fact that the Waikatos are preparing for war, and also that they look with disdain on the British troops. Our troops are at this time road-making on the Government land in the Waikato district, BUT SHOULD THEY ATTEMPT TO PASS THE BOUNDARY LINE THEY WILL BE FIRED UPON. The troops are now well commanded, and are no doubt wishing for an opportunity to let the natives feel the force of their strength. This the natives will be too wise to do.

"The country I conceive to be in a most unsettled and ungovernable state. Even here there are cases in which the natives are resuming their lands, which they had fairly sold to Europeans, and the titles to which had been examined and proved valid in the Commissioners' Court, and for which Crown grants have been issued. Of course they must be left to do as they like. The Government is not in a position to render protection. I am thankful that Governor Grey is here. I FEAR AFFAIRS ARE DRAWING NEAR TO A CRISIS. I have little confidence in any of the natives. Drunkenness is rife amongst them, and the love of many, who were once our crown of rejoicing, is waxed cold. May the Lord deliver us from drunken hostile natives! At Mangakahia war between the tribes is imminent, on account of their boundary lines of land. Efforts have been made to still the tumult, but without effect. One of the parties has been formed from my own people. They have been much oppressed by a tyrant chief, who has dispossessed them of much of their land by selling it to the Government. The present tract of country they are determined to hold by force of arms, and they have nearly the whole of the Ngapuhi tribes in their favour, so that we have much reason to fear that blood will be shed.

"We have just received two native deacons and a schoolmaster from the Auckland Institution. They all went from Kaitaia. One of the deacons will be stationed at Paihia, as an assistant to the archdeacon. The other will assist me for a time at Kaikohe, until his congregation at the north shall have provided for him. The schoolmaster is on trial. Should he prove diligent, he will also be ad-

mitted to holy orders. They appear to be devoted men. May they be indeed taught by the Spirit, that without Christ they can do nothing, and that they can do all things through Christ, who strengtheneth them. I am thankful to have lived to see this. I have lately received a letter from Bishop Williams, in which he informs me, that he had already received upwards of a thousand pounds from the natives for the endowment of their churches. In that district the system works well, and is likely to do so at the north. Alas! the uneasy, turbulent Ngapuhi! Can any good come out of our Nazareth? The deacons visited the north, in company with a deacon who was taken from Mangakahia when a boy, and brought up in the bishop's school. The Kaitaia natives were much surprised at what they saw and heard, and requested that every day should be employed as the Sabbath while the deacons stayed in the settlement.

"We have been visited with the typhus fever. In our immediate neighbourhood we have had forty-eight cases, and eight deaths. On the coast, it has been almost universal, and many have died. At Kaitaia, scarcely any escaped. At the end of the year they counted eighty-nine deaths. Tepuna has hitherto escaped. We have hitherto escaped the contagion, although I have visited nearly every case within my reach. O that we were more thankful for such signal mercies!

"The duties of my medical department have again become heavy. Dr. Day has been obliged to give up his appointment from ill health, so that the whole again devolves upon me. No other medical man can be induced

to take it at present, as £100 a year, and ten shillings a day while travelling, is all that Government will allow.

"We are now passing through our summer, which upon the whole has been very warm and fruitful. During our last winter we were visited by a splendid comet, which APPEARED to disarrange our atmosphere. Winter cold was turned into summer heat. In our shortest days the thermometer ranged for some time between 60 and 70, and once even reached 72. And much rain fell while the comet was in our hemisphere.

"I feel the infirmities of old age to be drawing themselves more closely around me every succeeding year. Even home duties cannot be performed with the usual elasticity. Lift up your prayer for me, that I may be ready for the great change which awaits me. On our return, I hope to spend one Sabbath at Waimate, and then pass on to Kaikohe, to do what I can for the wreck of that once promising congregation. After my return from thence, if able, I must visit Matauri. I have been held back from holding a meeting there on account of the fever. Only one has escaped it. With our united regards to Mrs. Coleman and yourself,—I remain, my dear sir, yours very sincerely and affectionately, RICHARD DAVIS."

"TEPUNA, 11*th April* 1862.

"MY DEAREST MATILDA,—On our arrival here I got rapidly worse, until I was confined to bed. But it has been the will of God that I should rally a little. Tuesday next they intend to take me home. But I remain weak

and poorly, and my time here will not be long. I parted from you with the impression, that I had taken my final leave of you on earth. When we meet again, it will be to part no more. I am in a poor, weak state. Medicines produce no effect. So you may suppose that I have been not far from the grave. One night I suffered a conflict of a painful nature, but in the morning relief was sent, and I was enabled to view the river of death without fear, and to lie on its banks in a waiting state. It appeared to have been a gracious season. I feel very thankful to God for this affliction, nor am I careful as to how or when it will end. Be devoted, my dear child, in thought, word, and deed to Christ, that you may enjoy His presence.

"My time is much occupied. O that it could be more and better occupied for God! I do not expect that I shall remain much longer on earth. I tremble to think how little I have done as a missionary, and how badly that little has been done, and how very much I have left undone that I might have done, and which I ought to have done. I humbly hope and trust that the ever-blessed God, for Christ's sake, will pardon my manifold transgressions. BUT THE WEIGHT OF MISSIONARY RESPONSIBILITY IS CRUSHING. While we view death at a distance, we hope as missionaries to do more and to do better. The mind is ever sanguine, and looks to future labours as likely to be more satisfactory. Years ago my hopes for the natives of this place were much raised, and appeared to be based on a good foundation. But those who then gave me most pleasure now give me most pain. Drunkenness is the bane of Kaikohe. I have been for a long time fearful

that very many of our communicants would not hold out in the day of trial, and my fears have been sadly realized. O that this falling away may be confined to Kaikohe! Nevertheless, God has His sincere ones even here. They think much of Piripi, and attend regularly on his ministry. May the Lord make him a blessing to them! He is now on a visit to his own people. They wrote to him to visit them, that he might marry and baptize.

"I think there is nothing now to hinder our FULL expectation of the coming Saviour. Almost all the prophecies to the time of His coming have passed, and are now passing rapidly into history. May we be all ready!

"With my affectionate love to William and all the dear children,—I remain, your affectionate father,

"RICHARD DAVIS.

"To Mrs. PUCKEY, Kaitaia."

"TEPUNA, *7th May* 1862.

"MY DEAR WILLIAM,—The ordination of the natives has introduced a new era amongst us. Through their instrumentality we hope God will bless the Maoris. I tell them that I view myself as a mere pioneer to open the road in which they are to walk. The native deacons are well received. The natives tell me that their ministrations are full of life,—that they feel their preaching. May their labours be blessed a thousand fold! May God be glorified in the salvation of the people! Our labours have not been greatly blessed. We have been instrumental in making many professors. Some have died hopefully. A few are now living consistently with the knowledge they

have acquired. But the mass adorn not the Gospel. They are ignorant of the love of God revealed therein. I am at a loss to whom this evil is to be attributed, to them or to us. Their ignorance lays them open to temptation. They possess not that love to God, which makes the feet of true Christians move in swift obedience.

"Piripi is just returned from visiting his people. He does not give a very promising account of the provision they propose to make for him, before he can be sent among them. The facility of raising the sum proposed would be great to a people who loved the Gospel for the Gospel's sake. They are at no loss to raise means for other objects, which tend to their present gratification. If the Gospel were a gratification and solace to their souls, they would soon find means to have ministers among them. I long to see the present ministers at their posts, and New Zealand studded with native teachers. Nothing would so surely pacify the country.

"With a father's affectionate love to Matilda and the children,—I remain, your affectionate father,

"RICHARD DAVIS.

"To Mr. PUCKEY, Kaitaia."

"27*th December* 1862.—I spent the day in preparing a sermon for 6th January 1863, which day has been set apart by the bishop, at the request of the Church, as a day of prayer for the outpouring of the Spirit on the nations of the earth. I trust this is a precursor of good. It seems to be holy ground. O Lord, grant us Thy blessing and direction.

"31*st December* 1862.—We number one less than we did at its commencement. But, Lord, Thou doest all things well. It has been to us a year of mercies, some of which I trust are of a blessed and permanent character. In our missionary field there has appeared to be no advance. But God has continued the country in peace. Lord, enable us to devote ourselves to Thee. Lord, enable us to live for Thy glory. Lord, search my heart; Thou knowest that I love Thee.

"1*st January* 1863.—I have been permitted to see the commencement of the new year, but I may not see its close. Lord, prepare and direct me.

"18*th January* 1863.—This day my seventy-third year has closed; alas! how unprofitably. I performed all the services myself. This is according to the wish of my soul, for I value these services above anything in this life. I never seem to have closed my Sabbath duties with so much weakness of body and lowness of spirits. A voice seemed to tell me, that this was the last service on a birthday I should ever perform. This presentiment has for weeks been impressed on my mind. Lord, bless my dear wife, and my dear little boy. Bless all my children and children's children with eternal life, and quicken my soul.

"19*th January* 1863.—I stayed at home, and wrote a sermon, which perhaps I may never preach. O Lord, prepare me for death. Suffer me not to live unprofitably.

"29*th January* 1863.—Thermometer in the sun, before the sea breeze came in, stood at 142. I have never known it so high. My days appear to be near a close. Blessed Jesus, I look to Thee for the salvation of my soul,

and for a blessing upon all I shall leave behind. Lord, bless all my beloved children, and prepare me for death.

"10*th February* 1863.—My dear little boy's birth-day. Mr. Clark's and James's children, and Mrs. Clark, took tea with us in the evening. This is probably the last of their birth-days that I shall witness.

"3*d March* 1863.—I left Waimate, and parted from dear Matilda and her husband at the Keri-Keri, probably to see them no more in the flesh. May God bless all my children. Arrived at Tepuna.

"8*th April* 1863.—I was brought home to Waimate in a very weak state. This was from the Lord, for the benefit of my soul, and I wish to record my thankfulness to Him for His merciful affliction. My soul required it. Some of the conflicts were sharp and strong. But the Lord supported me, and did not suffer me to be overcome. I seemed to have reached the land of Beulah. The river of death appeared narrow, and easy to step over. O God, how unbounded Thy love to such a sinner!

"14*th May* 1863.—My end may be very near, but the Lord deals very graciously with me, a poor, unworthy sinner. May the poor, dear natives find mercy!

"15*th May* 1863.—Six people from the Matira came for examination for the Sacrament, and three from Rangaunu." [*Last entry.*]—*Journal.*

"WAIMATE, BAY OF ISLANDS,
2*d May* 1863.

"MY DEAREST MATILDA,—I am thankful for William's letter, in which he informed me that he was assisting in

examining the natives for the Holy Communion. A deeply responsible work! We need much wisdom from above to enable us to fulfil this duty. I trust he will be enabled to retain his bodily health, and to progress much in spiritual health in a short time. We are all too selfish. We want self crushed and subdued within us, and the Saviour exalted to His proper place in our hearts. It is not very likely that I shall ever see any of you again in the flesh. I have no wish to live, when it shall please my Heavenly Father to call me.

"My dear wife unites in love and affection to yourself and William, and to Mary Ann and Joseph, and to all the children.—I remain, your ever affectionate father,

"RICHARD DAVIS.

"To Mrs. PUCKEY, Kaitaia."

[*The last letter Mr. Davis ever wrote.*]

The following detail of the last days of Mr. Davis is from the pen of his eldest son, James, who "watched him closely night and day, to smooth as much as possible his last moments:"—

"Through the blessing of our Heavenly Father on the means used, we were able in a fortnight to bring him to Waimate. For nearly six weeks after this he appeared to be hanging in the balance. It was very consoling to witness his unwavering faith in the merits of our crucified Redeemer. On the night of 22d May he became much worse, and from that time was confined to his bed, not being able to retain any nourishment whatever on his stomach, though enjoying long intervals of sleep. On the

morning of Whitsunday, 24th May, his countenance brightened, and he exclaimed, 'Come, Lord Jesus! James, I shall soon be with that happy company before the throne, and like them shall be clothed in robes of spotless white.' On the afternoon of Whitsunday he was much worse, and unable to recognise his old Christian friends who called to see him. Wednesday, 27th May, all the members of the family within reach being collected around his bed, I said, 'The Spirit and the bride say, COME.' He answered aloud, 'LORD, I COME.' He had a long sleep, which greatly refreshed him. On awaking he exclaimed, 'CHARIOT WHEELS.' At nine P.M., noticing us all standing around his bed, he APPEARED to address himself to each. His lips moved, but not a sound, not a whisper was perceptible. He then rested his eyes on me most affectionately. Afterwards, looking all round, my sister Sophia caught his dying accents: 'MEET ME IN HEAVEN.' He now closed his eyes, and slept sweetly, his breathing becoming weaker and weaker, until about half-past two o'clock, Thursday morning, 28th May, his happy spirit took its departure, without a struggle or a sigh, just six months and six days after his dear grandson, our beloved first-born, Charles Augustus, aged twenty-one, whom the Lord took 22d November 1862. He was buried at Waimate by the side of my dear mother and my dear son Augustus, to await the resurrection morn, when he shall arise from the dust of death in the likeness of his glorified Redeemer, and shall meet Him in the air, and be ever with the Lord."

CONCLUSION.

Summary of the Faith and Character of Mr. Davis.

This Memoir evidences that Richard Davis was A MAN OF GENUINE HUMILITY. He was humble in his own estimation. He lay passive in the hands of his covenant God. He sought not high things for himself. The ardent desire of his soul was not exaltation, but self-devotion to the cause of Christ, and usefulness in his day and generation. Many heartfelt expressions of deepest humility have been omitted in the transcripts of his letters and Journal to avoid a too frequent repetition of the same topic, as well as to obviate all possible misapprehension—that none might form a lower estimate of his character and missionary labours than they justly merit.

This Memoir evidences that he was A MAN OF PEACE. He enjoyed peace with God, assured by the inward witness of the Spirit of his individual interest in the finished salvation of Christ. Having peace with God and peace in his own soul, he sought to live peaceably with all men. His peaceful disposition was manifested by the meekness with which he endured the contradiction of sinners at Stourton Caundle, his insulting persecution during the voyage from Greenwich to Port Jackson, and the gross

neglect of himself and family, where such neglect could scarcely have been anticipated. For his pacific self-denying conduct under most trying circumstances in New Zealand, especially in regard to the litigated Land Question, and his habitual promotion of peace and goodwill among all the members of the mission family, I confidently appeal to the Right Rev. W. Williams, Bishop of Waiapu, and to the Venerable H. Williams, Archdeacon of Waimate, his former associates in missionary labours, whom he highly respected and most dearly loved. And I must add my own testimony, that during my prolonged personal intercourse and epistolary correspondence with him, from 1816 to 1863—a space of forty-seven years,—not one unpleasant word nor one difference ever occurred between us.

This Memoir evidences that he was A MAN OF A CATHOLIC SPIRIT. He loved all of every denomination who loved Christ and reflected His image. Witness his kindness to James Crocker, whose first religious impressions were the product of Wesleyan teaching. Witness how harmoniously he wrought with the Wesleyan Mission in New Zealand, ever ready to counsel, advise, and assist them. The presence of his eldest daughter (now Mrs. Matthews), and her recognition by one of the chiefs, preserved the lives of the Wesleyan missionaries when their property was despoiled in the Bay of Islands. Yet no man could be further removed from their denominational peculiarities. The doctrinal writings of Owen, Hervey, Whitfield, Romaine, and Scott in England, and of Brainerd and President Edwards in America, were dear to his soul, animated him in his missionary labours, and had his cor-

dial acquiescence and concurrence. The sovereignty of Jehovah in providence and grace, upholding, directing, and controlling all things here below, was ever the anchor of his hope, the sustentation of his faith.

This Memoir evidences that, in the pursuit of religious knowledge, he was A MAN OF AN INDEPENDENT SPIRIT, not implicitly adopting the sentiments of others, but testing the fallible word of man by the infallible Word of God,—the unerring standard of faith and practice. Witness his caution against the misuse of commentaries, a misuse calculated rather to produce head-knowledge than saving faith in the heart (p. 121). Witness his contrariety to the practice of this age in his condemnation of religious novels and works of fiction, because they gratify the fancy, but edify not the soul (pp. 214 and 371). Witness his protest against EXCESSIVE imitation of the image of Christ IMPERFECTLY reflected in the lives and writings of His holy ones, and his exhortation to imitation of that image PERFECTLY delineated in the Scriptures of truth (p. 408).

This Memoir evidences that his self-denying, persevering, and successful missionary exertion resulted from the conviction, deeply impressed on his mind, that THE GOSPEL PROCLAIMED IN FAITH AND INTEGRITY CAN NEVER BE PREACHED IN VAIN. The Dorsetshire farmer spurned the utilitarian maxim, that AN AXE WAS THE BEST MISSIONARY FOR NEW ZEALAND. (See p. 106.) He rejected the groundless figment, that civilisation must precede evangelization, and prepare the Maoris for the reception of the ever-blessed Gospel. He boldly uplifted the banner of the cross. In season and out of season, in public and in pri-

vate, he proclaimed Christ the Way, the Truth, and the Life. He obeyed Christ's command, "Follow Me." In him was pre-eminently fulfilled the promise made by Christ, "I will make you fishers of men." He believed all faithful ministers and missionaries to be heaven-sent, heaven-taught, heaven-commissioned messengers of God, guided by His providence and sanctified by His Spirit. He believed that God never sends the Gospel to any place in vain, but that it is always an effective call to the soul or souls, for whom, and to whom, God especially designed it. On this habitual persuasion he acted, and, according to his faith, he experienced, that the seed sown, and instruction given, returned not void, but accomplished that gracious purpose for which God had sent him.

This Memoir evidences that he both felt in his own heart, and proclaimed to others, THE FULL ASSURANCE OF UNDERSTANDING, FAITH, AND HOPE. He inculcated and reiterated this Divine truth in the privacy of correspondence, and the publicity of preaching. He enforced ASSURANCE as an efficient cause of holiness, separation from the world, and habitual communion with Jesus, as well as the essential prerequisite to rejoicing in Christ, to joy and peace in believing. From his earliest religious experience to his dying hour he habitually realized in his own heart, and maintained without wavering, that "the work of righteousness is PEACE, and the effect of righteousness QUIETNESS and ASSURANCE FOR EVER" (Isa. xxxii. 17). He could say with the royal Psalmist, "He hath made with ME an everlasting covenant, ordered in all things, and sure: this is all MY salvation and all MY desire" (2 Sam. xxiii. 5).

This Memoir evidences that the habitual and pre-eminent desire of his soul was centered in THE REUNION AND RECOGNITION OF SAINTS IN GLORY at the predicted Epiphany of Jehovah-Jesus, when all the redeemed shall sit down with Abraham, Isaac, and Jacob, and Christ will drink wine new with them in His Father's kingdom. His creed was Christ crucified and Christ glorified. By faith he embraced the former, by hope he realized the latter. "Come, Lord Jesus, come quickly," was his constant prayer. His last words, "MEET ME IN HEAVEN," addressed to his weeping family surrounding his bed of death, manifest the ardent desire of his soul *in extremis*, that ALL his family, and ALL his Christian friends should meet him in perfection of knowledge, sanctification, and glory, and with him should enter into that Sabbatic rest which remaineth to the people of God.

His life exemplifies the sovereignty of Divine grace in imparting conviction, conversion, and salvation. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

His life exemplifies the watchful providence of the good Shepherd over His sheep, howsoever circumstanced, and wheresoever situated in this wilderness-world, causing all things to work together for their spiritual and eternal good, providing them with spiritual food, manifesting to them His presence as He does not to the world, working in them to will and to do according to His good pleasure, and finally conducting them to that haven of rest, where

they would be. "I know My sheep, and am known of Mine."

His life exemplifies how the great Head of the Church sends forth missionary labourers into His vineyard, paves the way for their departure from their native shores, qualifies them intellectually and spiritually for their assigned work, and crowns their labours with super-abundant fruit, some thirty, some sixty, and some an hundred fold. "I will work, and who shall let it?—not by might, nor by power, but by My Spirit, saith the Lord of hosts."

His life is a sure prognostic of that blissful era, when Richard Davis who has sown, and the many Maoris who have reaped, converted unto God by his instrumentality, his hope and joy and crown of rejoicing, shall ascribe their common salvation "unto Him that loved them, and washed them from their sins in His own blood, and hath made them kings and priests unto God His Father; to whom be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) "These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 14-17).

APPENDIX I.

1. Testimony of Bishop Selwyn.

I saw your friend, Rev. R. Davis, a short time before his death, and commended him to the God, to whom his spirit was ready to fly away and be at peace.

2. Admiral Fitzroy's high estimation of Mr. Davis and the other Missionaries at Waimate.

The appearance of three English houses at Waimate, the agricultural establishment of the Church Missionary Society, surrounded by outhouses, gardens, and cultivated fields, was striking and delightful. I looked at it as a fragment of Old England. About twenty acres of land seemed to be cultivated. Corn was in full ear, and looked well. There were nice gardens, which had evidently profited by much industrious care, and knowledge of gardening. My hasty survey was stopped by the approach of a person, whose appearance and manner showed THAT HE WAS AN ESSENTIAL ACTOR IN THIS ENGLISH SCENE, AND WHOSE INTELLIGENT, KIND, AND TRULY RESPECTABLE DEMEANOUR WAS OF THAT DESCRIPTION WHICH AT ONCE EXCITES ESTEEM AND GOODWILL. This was Mr. Davis, the superintendent of the farming establishment. Near the houses a number of sheep were grazing. Plenty of fowls, geese, and pigs, some cattle and horses, and several calves and colts, added to the comfortable, farm-like appearance. We accompanied Mr. Davis into his house for a few minutes, walked over the garden and farm, looked at the farm-yard, barn, and mill, and returned to dinner. A little room used by Mr. Davis pleased me much; for, in addition to clever contrivances and good carpentry, it contained a COLLECTION OF EXCELLENT BOOKS, and a frame, on which an unfinished plan of the Society's farm bore testimony to the nature of the in-door occupations of

our host. I did not expect to see much indication of reading, certainly none of drawing, in a newly-built house, standing in the midst of a tract of New Zealand which two years previously was covered with fern. In the garden, European vegetables seemed to thrive, and the farm-yard was quite English. A large barn, built entirely by natives under Mr. Davis' direction, a blacksmith's shop, carts and farming implements, successively engaged our attention. In the barn, a surprising work for the New Zealanders, two natives were thrashing, and a winnowing-machine was attended by a third. The mill and mill-dam were well worth examination, as good works of their kind. An embankment (made entirely by natives) had changed the upper part of a small valley into a large pond, and on the middle of the pond-head, or embankment, stood the mill. When at last the mill was finished and in full operation, nothing could exceed the surprise and delight of the natives, especially of those who had assisted in the work. They called it "a ship of the land." "Wonderful white men," said they; "fire, water, earth, and air are made to work for them by their wisdom, while we can only command the labour of our own bodies." A thriving, young English oak, near Mr. Davis' house,[1] augured well; for where English oaks succeed, many other useful trees will certainly grow. Several younger saplings, just fit for transplanting, occupied a part of Mr. Williams' well-stocked garden; and these interested me more than all the other plants and trees in the garden taken together. A living, healthy English oak was a sight too rare, near the Antipodes, to fail in exciting emotion.

I was much struck by the harmony and apparent happiness of those families, whose cheerful hospitality I was enjoying. An air of honesty, and that evident tranquillity of mind which can only be the result of a clear conscience, offered a forcible contrast to the alleged gloom and selfishness of which some missionaries have been accused by those whose society was not, perhaps, even tolerable to them, because of their vicious habits and indulgences. It was also very gratifying to me to mark the lively interest taken by Mr. Williams, Mr. Davis, and Mr. Baker in every detail connected with the Fuegians. Their anxiety about the South

[1] Raised from an acorn he brought from Goathill, Dorset.—The Author.

American aborigines generally, about the places where missionaries might have a chance of doing good, and about the state of the islands in the Pacific Ocean, GAVE ME A DISTINCT IDEA OF THE PREVALENCE OF TRUE MISSIONARY SPIRIT. With sincere regret I took leave of the residents at Waimate. Instead of hours, I could have passed days with them, had other duties allowed of following my own inclination.

3. Obituary of the Rev. Richard Davis, of New Zealand, in the Church Missionary Record.

Another of THE OLD STANDARD-BEARERS IN NEW ZEALAND has recently been taken to his rest.

Mr. Davis arrived in New Zealand while the natives were still in heathenism, and bound by the yoke of the complex tapu system. He saw the dawn after a long night of preliminary toil and patient and prayerful waiting, and rejoiced over the first instances of conversion. One of the very earliest was the old chief Rangi. The opening of this man's mind to the perception of Gospel light and truth was in the highest degree encouraging and interesting to the missionaries of those days.

This and similar cases ushered in that wide-spread desire for Christian instruction which exhibited itself so unmistakably in 1839. So rapid was the progress of inquiry, that in July 1840 the missionaries, Williams, Maunsell, and Davis, reported that there were not fewer than 30,000 natives under instruction. "Perhaps," adds the then Rev. W. Williams, now Bishop of Waiapu, "there is not any one mission belonging to our Society on which a larger measure of God's blessing has been poured out than on New Zealand. The population, as a body, profess Christianity."

On Trinity Sunday, 1843, Mr. R. Davis, having been ordained deacon, was placed in charge of villages distant from the Waimate from five to thirty miles, having his residence at a central spot called Kaikohe, in the neighbourhood of the chief Heke, who, the next year, having cut down the flag-staff at Kororarika, came into armed collision with the Government. It was just at this time that, the mission-house at Kaikohe being finished, Mr. Davis was about to remove his family thither from the Waimate. The excitement among the natives was very great, and it became a

question whether, under such circumstances, it was safe to go on ; but Mr. Davis was willing to do so at all hazards. Thus these devoted servants of the Lord placed themselves in the very midst of the hostile natives ; nor were they otherwise than respected by the insurgent chief. "Heke," Mr. Davis observes, "has not been unmindful of us. If we had not been here, it is probable that this would have been made the scene of conflict ; but he promised it should not be so, and up to this time he has kept his word."

In January 1846 the insurrection was crushed, through the midst of it our missionary and his family being preserved uninjured. "We thankfully record," he observes, "the goodness and faithfulness of God toward us in this season of trial. Not a hair of our head has been suffered to fall to the ground."

Mr. Davis had now to address himself earnestly to the up-hill work of recovering the ground which had been lost, and reviving the action of Christianity amongst the natives. Nor was he left without encouragement. Many interesting facts occur in the notices of his patient labour from year to year. Amongst others is the conversion and baptism of the chief Maika, one of the warriors in the recent disturbances ; and, as the result of this man's example and earnest efforts amongst his people, many were aroused, and backsliders, with sorrow for the past, retraced their steps. In the midst of these labours the missionary was called upon to visit Heke in his last illness. At first he was repulsive in his manner : afterwards, as sickness became more heavy, and death was evidently approaching, he grew attentive and serious, and professed to look to Christ for mercy ; and in that state he died. His death was a relief. "Since the death of Heke we have enjoyed peaceful serenity in our atmosphere, to which we were previously almost strangers. O for gratitude to the Giver of this blessing ! The people of this place appear to enjoy their deliverance from that tyranny and oppression, to which they were subject during his lifetime."

Mr. Davis has now entered into rest himself. He had passed through the miseries of one war. The Lord removed him before, in his old age, his heart was saddened by the sorrow of another. That war is now in full action. They, who might have been rendered staunch friends and loyal subjects, through gross mismanagement have been alienated. Excluded from the rights of British

subjects, disqualified from a vote in the colonial elections, denied the power to appropriate a portion of their own lands to the support of their own native clergy, they were rendered distrustful, until, combining for mutual security, they aimed to possess, and have recognised as their rightful position, a semi-independence. This has been refused, and the result is war ; a war which might have been avoided, and which no right-thinking person can regard in any other light than that of a great national calamity. May the good Lord bring it to a speedy termination, and avert the evil consequences of which we are apprehensive !

4. Descendants of Rev. Richard Davis.

Children.

1. Mary Ann Davis, *m.* to Rev. Joseph Matthews, Missionary at Kaitaia.
2. Matilda Davis, *m.* to William Puckey, Missionary at Kaitaia.
3. Serena Davis, *m.* to Rev. Henry Butt, Incumbent of Blenheim, Marlborough.
4. James Davis, residing on his own estate at Swarraton, in Waimate, *m.* Caroline Iselton.
5. William Davis, residing on his own estate at Woodrow, in Waimate, *m.* Eleanor Norris.
6. Jane Davis, *m.* to E. M. Williams, Resident-Magistrate of Waimate, residing at Puketona.
7. Margaretta Eleonora Marella Davis, *m.* to James Alfred Bedggood of Roseburn, in Waimate.
8. Sophia Louisa Davis, *m.* to James Kemp, residing on his own estate at Ahu, near Waimate.
9. John King Davis, born 10th February 1858.

Grandchildren :—Children of Mrs. Matthews.

1. Richard Henry Matthews. 2. Robert Noble Herbert Matthews. 3. Eliza Anne Matthews. 4. Earnest William Davis Matthews. 5. Mary Sophia Louisa Matthews. 6. Samuel Hayward Ford Matthews.

Children of Mrs. Puckey.

1. William George Puckey. 2. Edward Walter Puckey. 3. Mary Serena Puckey. 4. Margarita Jane Puckey.

5. Charles Iselton Puckey. 6. Richard Henry Martyn Puckey. 7. Annie Matilda Sophia Marella Puckey. 8. Francis James Puckey.

Children of Mrs. Butt.

1. Lucy Jane Butt. 2. John Marten Butt. 3. Mary Serena Butt. 4. George Free Butt. 5. Henry Francis Butt. 6. Sophia Frances Butt.

Children of James Davis.

1. Mary Emily Davis. 2. Richard Coleman Davis. 3. John Noble Coleman Davis. 4. Annie Maria Ellen Davis. 5. Clara Eliza Alice Davis.

Children of Mrs. Williams.

1. Henry Edward Williams. 2. Thomas Sydney Williams. 3. Mary Anne Williams. 4. Allen Williams. 5. Joseph Heathcote Williams. 6. Alfred Owen Williams. 7. George Coldham Williams. 8. Arthur Williams. 9. Ellen Jane Williams.

Children of Mrs. Bedggood.

1. Richard Hugh Bedggood. 2. Henry Francis Bedggood. 3. Mary Davis Bedggood.

Children of Mrs. Kemp.

1. Francis James Kemp. 2. Mary Edith Kemp. 3. Cecil Richard Day Kemp. 4. Charlotte Kemp. 5. Ethel Jane Kemp.

The descendants of Rev. Richard Davis now amount to nine children, forty-two grandchildren, five great-grandchildren, and four grandchildren by marriage.

APPENDIX II.

1. Conference at Keri Keri, 15th November 1825, between the Missionaries of the Church Missionary Society and 'Hongi, and other Maori Chiefs, to dissuade the Chiefs from going to war, taken down by Mr. Davis on the spot, and by him transmitted to the Author. This was the first Conference of the kind ever held in New Zealand.

Missionaries.—As we understood you would be principally here at this time, that is, the chiefs of this district, we wished to see you, that we might express our good-will towards you, as not having had so favourable an opportunity since we have been on the Island.

'*Hongi.*—I suppose you are come to endeavour to hinder us from going to fight.

Missionaries.—Our friends feel very much for you. Their love is great. They are glad to hear of your improvement in agriculture, etc.

Once we were as you are, clad as you are, with houses similar to yours, but you see now we possess all things. Our friends seeing you had nothing, no axes, no blankets, no corn, no pigs, no potatoes, etc., sent a ship to visit you, commanded by Captain Cook. Since then several others have come, and within these ten years missionaries have resided among you at the hazard of their lives.

Rawa.—What ?

Missionaries.—We knew that the "Boyd" had been taken by the natives of Wangaroa, and that the whole of her crew had been murdered by them. And were it not for the missionaries living on shore amongst you, the shipping would not visit the Island as they do.

Chiefs.—True, true.

Pakida.—Yes ; the missionaries' forefathers lived in houses similar to ours.

'*Hongi.*—Yes ; and clothed themselves with dog-skins, the same as you are now wearing, pointing to one of his countrymen who was clothed with dog-skins.

Missionaries.—Missionaries came amongst you that you might learn to farm, and instead of being poor and having nothing to eat but fern-root, and sometimes very little of that, that you might have farms and houses, clothes, cows, and horses, etc., as the English have in Port-Jackson and in Europe.

'*Hongi.*—They must have their bad hearts thrown away before they can see the good of these things.

Uduroa.—I thought the people of Rangi-houa ought to have understood the nature of these good things most, as the white people have been among them for a long time.

Missionaries.—The missionaries have already been sufficiently long on shore for many of you to have learnt the civil arts of life, such as carpentering, blacksmithing, shipbuilding, reading, writing, etc.

'Hongi.—If the ship had been built at Te Keri-Keri, I should have understood it.

Chiefs.—The children are the best to learn these things.

Titori.—Ah ! but when will they learn ?

Chiefs.—They have learnt already, and there is not a letter or word in the book but they can tell.

Titori.—Indeed ! then they will learn, truly.

Missionaries.—Those that understand the book best in England are the greatest and most useful men.

'Hongi.—Yes ; the gentlemanship of the English is not altogether derived from their forefathers, but from their great learning.

Pakida.—If we had the same desire to learn the European arts, as we have to learn our own nonsense, we should have understood many things before now.

Missionaries.—You are very forgetful.

'Hongi.—Yes, we are. If we understood the book we should not forget.

Missionaries.—You have received vast quantities of tools, but where are they ? You have had vast quantities of potatoes, but where are they ? You have had vast quantities of pigs, but where are they ? Have you anything now but the land, which no one can take away, and the present crop in the ground ? Are you not as you were before you obtained those axes, and hoes, etc. ?

Your potatoes and pigs, etc., have been sold for muskets and powder. The powder is gone to smoke, and your muskets are continually breaking. And the reason that you have not learnt the knowledge of the useful arts of life from us is, every season you have gone all away to the southward to war.

We hear that you are now about preparing another expedition, and we cannot but express our fears that many of you will be killed. You remember well the past fight, when so many were killed and wounded. THE FIELD OF BATTLE IS THE FIELD OF DEATH. If you go to kill the enemy, you know they will also endeavour to kill you. Had you remained at home the last time,

as we wished you, your friends who were killed would have been now with you. By continuing in the present state of mind, you may fight with your enemies, and they with you, until you are nearly all cut off.

We are exceedingly sorry for the death of those who were killed, and for those who were wounded. Should you proceed to the war, you will be sorry yourselves when you find many of your relatives are killed, that you did not take our advice.

'Hongi.—Yes; we shall be sorry.

Hihi.—Your words press ours down. You do not give us time to speak for ourselves.

Missionaries.—Well, we can but speak to you, and express our love. Is it not from love that we have thus addressed you?

Rawa.—It is, truly. Stop till we return from war, and we will all learn the good things.

'Hongi.—Yes, truly. The white people have spoken to us from love.

Missionaries.—We are afraid some of you will be killed. In the last fight Charley was killed, Toutiri was killed, with many others. If you go to kill your enemies, are you not likely to be killed yourselves?

Answer.—Yes, indeed.

Missionaries.—Are you sure that neither of you here present will be killed if you go to fight?

'Hongi.—Can you tell which of us will be killed?

Missionaries.—No; but in going to war do you not rush into the arms of death, as from a frightful precipice?

'Hongi.—A man that hath a large loving heart for his friends who have been killed, will bid the world farewell, and jump from the precipice.

Missionaries.—The enemy knows of your coming, and will prepare to fight you accordingly, and consequently you run yourselves into danger and death.

'Hongi.—Yes, yes; it is true we do rush upon death.

Missionaries.—What satisfaction is it to you thus to go to fight, as you know that some of you will be killed?

'Hongi.—When we fight there are but few of us killed, and many of the others, and that is a satisfaction.

Pakida.—Our war and fighting were sown into our hearts by

our parents, as your learning was sown into your hearts by your parents.

'*Hongi.*—When we have killed our enemies we shall be at rest.

Missionaries.—Our forefathers were like you. They fought till they had nearly killed each other. And the people of an adjacent island, seeing their weakness, went over and took their country from them. And if you proceed in this way it may be the same with you.

'*Hongi.*—Yes, it may.

Missionaries.—Is there not an island near this? And may not the people of that island take the same advantage of you?

'*Hongi.*—No; there is no danger of that.

Missionaries.—We are much grieved on account of the death of Charley and others. It grieved us much to see his bones brought back, and also to see Moka and other chiefs return wounded and disabled. Surely you have no regard for yourselves or your friends, or you would leave off fighting.

'*Hongi.*—The love of Charley for his friends who were killed some time ago was the cause of his death.

Missionaries.—If you who are here present go to the fight, and three of you are killed, what will the others do?

'*Hongi.*—Why, go and fight again. And if they should be killed also, they would rejoice to go into the other world to be with their departed friends. And those who are left alive must make peace.

Missionaries.—Were you sorry or glad when you returned from the last fight?

Answer.—Very sorry indeed.

Missionaries.—If you go again and many of you are killed, what will be your joy when you return?

Answer.—Some of us may be killed.

Missionaries.—We can but speak to you. We wish to do you good, and your children. We wish to teach your children as our own. We ask no payment. Is there any love in this? Some of you have visited our countries, and have seen that the people can read and write. This knowledge they pay a great price for. You have had many things from us, but at this time, as we told you before, you only possess your land. If you were to sit quiet at home and cultivate your lands, and learn the book, you would

soon become like us. There is a vessel now building which would take your articles of trade to Port-Jackson, where you may dispose of them to good advantage. For instance, if you were to saw timber, the plank would sell well. If you were to cultivate your lands in a proper manner, which you have now an opportunity and the advantage of doing, you may load the vessel with wheat, which article would also sell well. If you were to dress a quantity of flax, it would be sure to fetch a good price in the colony. In the prosperity of other islands you may see the nature of your own advantages.

'Hongi.—Well, our fighting will soon be over.

Missionaries.—If you go to the fight and are killed, it would be but little consequence if it were not for the anger of God. Those of you who are killed will go to the place of fire, and be slaves to the evil spirit. This we know to be true, because it is written in the book of God. We have now concluded. Is it not from love that we have thus spoken to you?

Answer.—Yes; it is from love indeed.

Missionaries.—We pray for you every day that God may change your hearts, that God may bless you with new hearts, that you may leave off fighting.

Titori.—The man that was killed in our last fight was a great man. Our present expedition cannot be put off.

'Hongi.—My heart is as hard as a piece of wood. I cannot stop. I must go. I must kill that one man, "Toho," (meaning the principal chief of Kai-Para.). But I do believe you have thus spoken to us out of love.

Titori.—When we return, if any of us are killed, you will say it is our own fault.

'Hongi.—If we go, and the people run away, we will not pursue them.

Missionaries.—Should those people come here to fight you, it would be well for you to fight them. The great God is as angry with them for fighting as He is with you.

Pakida.—Yes; truly.

Rawa.—How should you like for me to learn the book when I return?

Missionaries.—Very well indeed. Perhaps you may be killed in battle.

'Hongi.—I shall not be long away if I am not killed.

Rawa.—We shall soon return to go to Port-Jackson.

Missionaries.—War is a bad thing.

'Hongi.—A bad thing indeed.

Missionaries.—It would be better for you not to go.

Pakida.—If the chiefs stand up to fight, the poor men must stand up with them. We have now nearly finished our canoes, and if we were not to go we should be cut off with sickness. But when we return we will burn them.

Missionaries.—We have taken down your names who are here present, and when you return we will call over the list.

Rawa.—When we return we will break up our canoes, if any of us whose names you have written in the book are missing. If we fight some of us may be killed. If we do not fight we shall return in safety.

Missionaries.—In addition to our love for you, if we were not thus to point out to you the danger you run yourselves into by going to war, and the heinous sin you commit against God by so doing, God would punish us for neglect of duty, and we should be obliged, in part, to bear the burden of your transgressions.

2. Letter from the Chief Taiwanga to the Author, in Maori and English. The first Letter ever written to England by a Native of New Zealand.

Mardene Pele, *Octr.* 23*d*, 1826.

E mara e Komene,—Te nei ano taku korero. Kia koe, kamahue ano taku nei i'anga Kino. Ka nui ra oki taku nei matakuranga ki nga mahi kino o te tangata maodi. Ko te mivonari kuākina ki au te tini i'anga omatou nei ngakau. Ka tini o matou karakia ki te Atua. Awe ! ki te ngutu kau omatou karakia, ki hai tu ki te ngakau. Me aki e tu pea i te kaha o te waidua o te Atua. Ko te pai oki tenei ki au. Kia waka pono ki te Atua, kia wakarerca te tini mea kino, kia tahaudi atu kia Ta. E maraka mate taku ngakau kia kia ho atutetahi kai taka mou. Ko te Reweti i mea mai a mua atu. E mara ka mate taku ngakau ki tetahi kahua ra tapu moku, kotahi koti, kotahi tanautete, kotahi weketi, koti potai, me tetahi i'ou, me te tokena. E pai

ano adua paraikete matoutoudu ki au mo taku mo enga. Te na kikata koutou ki taku nei tuhituhi. Ko TAIWANGA.

English Translation.

SIR, MR. COLEMAN,—These are my words to you. My evil works are all done with. My understanding is indeed great of the many wicked works of the New Zealanders. The missionaries have revealed to us the deceitfulness of our hearts. Many are the prayers we pray to God. But alas! our prayers are only from the lips, they do not come from the heart. By and by, perhaps, they may come from the heart, by or through the strength of the Spirit of God. This is the good thing to me, to believe in God, to cast away my bad deeds, and to turn to Him. Sir, my heart is very bad to send you some mats, but Mr. Davis says, at a future time. Sir, my heart is very bad for some clothes for the sacred day; one coat, one trousers, one waistcoat, one hat, with some shoes and stockings. Two thick blankets would be very acceptable to me for my bed. Don't you laugh at my writing. Ko TAIWANGA.

3. LETTER from COLEMAN DAVIS AUHEKE, a hopeful Native Youth living in the Family of Mr. Davis, to the AUTHOR. Translated into English.

MY DEAR COLEMAN,—The good friend of Davis, here am I sitting at the Waimate thinking of God. Hear thou what I have to say respecting my place of abode. I have just commenced writing to you. Here am I sticking close to my father Davis. He is here bearing the good news of Jesus Christ to New Zealanders. We are constantly urging them. Praying are we to the Lord to cause His love to descend upon all men of the world. Although at a distance thou, hearing constantly am I of your speech. The New Zealanders will presently go to war. From the evil of their hearts they persist in wickedness. O friend, I have heard from mother's letter (letter of Mrs. Coleman) of the good things of God. The people are but few who desire to receive the words of the Lord. Some are thinking of guns and powder. Here are the missionaries urging us to cast away the things of this evil world,

making known to us the words of Jesus Christ, beseeching us speedily to cast away the evil things of the Maori (native) world.

This is my speech to you concerning the things of this land. This is my desire to receive of the things of heaven. Do you pray for us Maori (native) men? Here are we working at the gardens, at the farms. Here also are we working at houses. O friend, we are praying that the Maori (native) men may be turned, that their hearts may go out after Jesus Christ, our Parent in heaven. This is right, O friend! This is the best thing for me. Let my thoughts be fully turned to the Lord. This is right thing for the believing people. O friend! O the Coleman! Six years I have lived at the house of instruction, have heard the good word of God. Here are the missionaries of Paihia, of Kerikeri, of Rangihoua, offering praise to the Lord. O friend! O good friend of my father! Here are my thoughts within me. The men, the evil tribe of this land are full of evil. All the men are at evil, working the works of the evil spirit. The Maori (native) men are going on darkly, they will not see the things of heaven. The things of the Lord are foolishness to them. I have nothing more to say. One word more. A great number of men are going to war, and presently will fight. O friend, the good friend of my father, here are we sitting at New Zealand! We are constantly thinking of the inhabitants of the world. The believing people are preserved. The Lord will preserve us by day and by night. Here are some persons thinking of Jesus Christ. The tribe is very small who are inclined well towards the Lord. This is my book to you.

From the son of Davis, from AUHEKE.

To COLEMAN.

4. LETTER from the Chief PARATENE (BROUGHTON) to MRS. COLEMAN, dictated by him to Mr. Davis.

WAIMATE, NEW ZEALAND,
January 25, 1834.

MY DEAR FRIEND,—I saw some time ago your very good letter to me, and received the good things of this life which you and the ladies sent me for the benefit of my body. For these things I am thankful.

My friend, I salute you. Here I am sitting with my evil nature, thinking upon God for us and for my people. Here lies evil in the innermost part of my heart. I must think towards God for the salvation of my soul. I have heard from your letter that I must be careful not to be puffed up. You have told me to be jealous of myself; but alas! the fleshly heart is not jealous. But here I am praying to God to keep and preserve my heart from sinning against Him. The words contained in your letter are words of truth. I have heretofore been a very wicked man. I have been a cruel man. I have been a thief. It is from the missionaries that I have heard the word, which has made me attentive to the things of God. These are part of my words to you: Pray for me, that I may do well. I hope I shall not forget to pray for you. I find my heart hard to learn. I am jealous of my sin. The things of this world will not satisfy my soul, the things of God alone will do it. These are my thoughts and desires, that I, and my wife and children, and all people, may be saved through Jesus Christ. My heart is at times made joyful by the preaching of the missionaries. But while I am sometimes joyful through hope, I am at other times made sorrowful through sin that dwelleth in me. It is from the strengthening influence of the Holy Spirit that I am enabled to go out to preach the good news of salvation to the surrounding tribes. Formerly it was not so. When I went out, it was for some wickedness or other, which my evil heart delighted in. I hope my heart has been made sacred by the Holy Spirit, and it is from thence that I have been enabled to do as I have done. I am not afraid of the evil words of man. Let his words remain with himself. But I am jealous and fearful of my evil, natural heart. May the name of Christ be always sacred to my heart!

I now have just a word for my friend Mrs. Coleman. I salute you, my friend. I received a letter first from you. In that letter you requested me to beware of the temptations of Satan. Here am I praying daily to God for US ALL. Does the word of God grow in my tribe, or does it not? My thoughts are lifted up to God every day. I am praying to God to reveal to me the hidden evils of my heart, that I may not deceive myself, and lose my soul. Although our bodies are at a great distance from each other, yet let our souls cleave as one to Christ. Were it not for the evil

hearts, the deaf, unheeding hearts, which we carry within us, we (the people of this land) would have been saved ere this time. At present, my soul rejoices in God as MY God. The only thing I desire for myself, for my wife, and for my children, is God. It is my wish to possess the Spirit of Christ, and to be guided by Him. Sin is the destruction of mankind, and I have much of that in my heart. Formerly it broke out in outrageous acts of wickedness, but now, although I feel it within, it does not reign.

I have now a word to say to the ladies who sent me the kind present of clothes for myself, for my wife, and for my children. For these things I am thankful, because they are good for my body. These things are well in their places, but, like all other things of this world, they perish in using, but the word of God endureth for ever.—Hi oi ano aku kupu ki a koutou,

NA TE PARATENE.

January 26th.

MY DEAR MRS. COLEMAN,—The above I wrote yesterday from the Chief Broughton's mouth, sentence by sentence, as it was delivered by him. It is quite a jumble of sentences, and those sentences are disrobed of much of their beauty by translation. He is a person of much thought and animation, and I have no doubt but his name is written in the Lamb's book of life. He is much laughed at and jeered by some, but as he has now lived an exemplary life for some time, he is much respected by others. His conversation yesterday to me was of that kind which tends to cheer the heart of a missionary. What a miracle of mercy! But what do I say? Surely every Christian is a miracle of mercy as much as Broughton the New Zealand chief. The Lord's cause, I trust, continues to grow, and the Gospel literally rules here in the midst of its enemies. Broughton, to all appearance, values letters more than he does anything. Those letters, or rather what is contained in them, furnish him with new matter for his conversations with his own and other tribes. He cannot yet read the Bible fluently, but every little encouragement seems to act as a stimulus to his learning. Mr. Broughton has just sent him out several valuable presents, accompanied with a letter. The presents he duly appreciates, but the letter he thinks much of. Mr. Broughton, among other things, has sent him a copy of the *Pil-*

grim's Progress, part of which I read to him yesterday. He was much struck with the characters contained therein, particularly with that of OBSTINATE, because, he said, it so much resembled that of many of the natives.

Alas! what great need there is for watchfulness, lest we should depart from that simplicity which is in Christ Jesus! Indeed, we require watering every moment, and keeping night and day, or we should soon fall away, and speedily depart from that simplicity which is so needful to the Christian character, and without which the name of Christian is but an empty appellation. These poor natives require a great deal of care to keep them from falling into error, and so deceiving their own souls. I am often led to fear, and to say, "Who is sufficient for these things?" May the Lord prepare us all for greater degrees of usefulness here, and for the joys of His kingdom hereafter! Our stay in this world cannot be long. Changes are at hand. I believe they are much nearer than they are considered to be. The CHRISTIAN WORLD is in a sad, dark, dead-alive state. MANY TALK WELL, BUT THERE ARE, I FEAR, BUT FEW WHO WALK WELL. Where religion does not beget the spirit of Christ, it is spurious and deceptive. That we may be all of the happy number who shall hail the Redeemer's appearing with joy, is the fervent prayer of,—My dear Mrs. Coleman, yours most truly in our dear Lord,

RICHARD DAVIS.

APPENDIX III.

TREATY OF WAITANGI from a Copy printed at the Government Press, Auckland.

Her Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland, regarding with her royal favour the native Chiefs and Tribes of New Zealand, and anxious to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it necessary, in consequence of the great number of her Majesty's subjects who have already

settled in New Zealand, and the rapid extension of emigration both from Europe and Australia which is still in progress, to constitute and appoint a functionary properly authorized to treat with the aborigines of New Zealand for the recognition of her Majesty's sovereign authority over the whole or any part of those islands. Her Majesty, therefore, being desirous to establish a settled form of civil government with a view to avert the evil consequences which must result from the absence of the necessary laws and institutions alike to the native population and to her subjects, has been graciously pleased to empower and authorize me, WILLIAM HOBSON, a Captain in her Majesty's Royal Navy, Consul, and Lieutenant-Governor of such parts of New Zealand as may be, or hereafter shall be, ceded to her Majesty, to invite the Confederated and Independent Chiefs of New Zealand to concur in the following Articles and Conditions :—

Article the First.

The Chiefs of the Confederation of the United Tribes of New Zealand, and the separate and independent Chiefs who have not become members of the Confederation, cede to her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of sovereignty which the said Confederation or individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess, over their respective territories as the sole sovereigns thereof.

Article the Second.

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand, and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession of their lands and estates, forests, fisheries, and other properties which they may collectively or individually possess, so long as it is their wish and desire to retain the same in their possession ; but the Chiefs of the United Tribes and the individual Chiefs yield to her Majesty the exclusive right of preemption over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective proprietors and persons appointed by her Majesty to treat with them in that behalf.

Article the Third.

In consideration thereof, Her Majesty the Queen of England extends to the natives of New Zealand her royal protection, and imparts to them all the rights and privileges of British subjects.

W. HOBSON, *Lieutenant-Governor.*

Now, therefore, We, the Chiefs of the Confederation of the United Tribes of New Zealand, being assembled in Congress at Victoria, in Waitangi, and we, the Separate and Independent Chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names, having been made fully to understand the provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which, we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi, this sixth day of February, in the year of our Lord one thousand eight hundred and forty.

A LITERAL TRANSLATION into ENGLISH, made in NEW ZEALAND, of the MAORI VERSION of the TREATY.

Victoria, the Queen of England, in her gracious remembrance of the Chiefs and Tribes of New Zealand, and through her desire to preserve to them their chieftainship and their land, and to preserve peace and quietness to them, has thought it right to send them a gentleman to be her representative to the natives of New Zealand. Let the native Chiefs in all parts of the land and in the islands consent to the Queen's Government. Now, because there are numbers of the people living in this land, and more will be coming, the Queen wishes to appoint a Government, that there may be no cause for strife between the Natives and the Pakehas, who are now without law: It has therefore pleased the Queen to appoint me, WILLIAM HOBSON, a Captain in the Royal Navy, Governor of all parts of New Zealand, which shall be ceded now and at a future period to the Queen. She offers to the Chiefs of the Assembly of the Tribes of New Zealand, and to the other Chiefs, the following laws:—

I. The Chiefs of (*i.e.* constituting) the Assembly, and all the Chiefs who are absent from the Assembly, shall cede to the Queen of England for ever the government of all their lands.

II. The Queen of England acknowledges and guarantees to the Chiefs, the Tribes, and all the people of New Zealand, the entire supremacy of their lands, of their settlements, and of all their personal property. But the Chiefs of the Assembly, and all other Chiefs, make over to the Queen the purchasing of such lands, which the man who possesses the land is willing to sell, according to the price agreed upon by him, and the purchaser appointed by the Queen to purchase for her.

III. In return for their acknowledging the Government of the Queen, the Queen of England will protect all the natives of New Zealand, and will allow them the same rights as the people of England. (Signed) WILLIAM HOBSON,
Consul, and Lieutenant-Governor.

We, the Chiefs of this Assembly of the Tribes of New Zealand, now assembled at Waitangi, perceiving the meaning of these words, take and consent to them all. Therefore we sign our names and our marks.

This is done at Waitangi, on the sixth day of February, in the one thousand eight hundred and fortieth year of our Lord.

The verbal differences of these two copies of this Treaty are singular. This Treaty must determine the justice or injustice of our wars with the aborigines of New Zealand. This Treaty declares that England assumed the government of New Zealand, that there should be "NO CAUSE OF STRIFE BETWEEN THE NATIVES AND THE PAKEHAS." This Treaty guarantees the COLLECTIVE and individual possessions of the Maoris. Now the ancient tenure of land in New Zealand resembles what formerly existed in Ireland, thus described by the historian Hume :—"No individual of any sept, according to the ancient customs, had the property of any particular estate, but the whole sept had a title to the whole territory." So in New Zealand none could alienate by sale land

to a stranger without the consent of his chief and tribe. Now Wiremu King, the chief, and the tribe both protested against the sale of a block of land, which had been disposed of without their concurrence. Our troops were ordered to shoot down the Maoris vindicating their COLLECTIVE right to this land. Why has there been no legal investigation of the origin of this war? Why have not the authors or author been called to account for blood so unrighteously shed? Is the tardy restitution of this block of land to the Maoris sufficient reparation for national injustice? Will the civil authority or authorities who ordered this onslaught be guiltless in that day, when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: when the earth shall disclose her blood, and shall no more cover her slain?" (Isaiah xxvi. 21.)

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